THE

JEWISH CHRONICLE.

(ספר זכרון)

[ESTABLISHED 1841.] [REGISTERED AT THE GENERAL POST OFFICE AS A NEWSPAPER.

No. 866.—NEW SERIES.] FRIDAY, OCTOBER 30, 1885;—HESHVAN 21, 5646. TWENTY PAGES. PRICE 2D.

BIRTHS.

On the 22nd October, at 2½, St. James' Place, Aldgate, the wife of VICTOR BENJAMIN (née Jenny Levy), of a son. American and Cape papers please copy.

On the 22nd October, at 49, Newington Causeway, the wife of EDWARD CORONEL, of a daughter.

On the 23rd October, at Annetta House, 102, Shirland Gardens, Maida Vale, the wife of FRANK SMITH, of a daughter.

On the 24th October, at 33, York Road, Northampton, the wife of HENRY MOSS, Esq., of a daughter.—No cards

On the 27th October, at 11, Hazelmere-road, Brondesbury Road, N.W., the wife of P. ORNSTIEN of a son.

MARRIAGES.

On the 21st October, at the Syngogue, Bevis Marks, ALEXANDER, son of the late BENJAMIN HAIM COHEN, of Montefiore's Buildings, to DINAH, daughter of JOHN SIMMONDS, of 101, Approach Road, Victoria Park.—American papers please copy.

On the 27th October, at 15, Cambridge Gardens, Kilburn, by the Rev. D. W. Marks, assisted by the Rev. Isidore Harris, JOSEPH LYONS, of 2, Gordon Place, W.C., to RACHEL, eldest daughter of the late S. M. CANTOR, Esq., of Sierra Leone.

DEATHS.

On the 20th October, at Paris, suddenly from heart disease, SAMUEL PIZA, of Panama, aged 58 years.—ת׳נ׳צ׳ב׳ה

On the 23rd October, at 118, High Street, Whitechapel, CATHERINE, the relict of the late HENRY NATHAN, aged 85. Deeply lamented by her sorrowing chtldren and grandchildren.

On the 23rd October, at the residence of her daughter, 69, Victoria Road, Kilburn, Mrs. HARRIET SOLOMON, formerly of Plymouth, aged 90. May her soul rest in peace!

On the 23rd October, at 10, Elgin Road, St. Peter's Park, W., ESTHER, the dearly beloved wife of JOSEPH NORSA LINDO, Esq., aged 41.

On the 24th October, at 4, Carlton Terrace, Carlton Road, Kilburn, Mrs KATHERINE SOLOMON, aged 76 years, relict of Mr. Joseph Solomon, of Bristol. Deeply regretted by all who knew her.

On the 15th Heshvan, October 24th, at his residence, 24, Newcastle Street, Whitechapel, MICHAEL MOSS, aged 90. Deeply lamented by his children, relatives, and a large circle of friends. Australian papers please copy.

On the 26th October, at 158, Waterloo Road, S.E., ISAAC ABRAHAMS, only son of Maurice Abrahams, and brother of Mrs. E. Hart, of 38, Bedford Square, W.C., aged 37. May his soul rest in peace!

On Tuesday, the 27th October, at 30, Upper Bedford Place, Russell Square, MARK JOSEPH, aged 61 years. Deeply regretted by his sorrowing wife and Children. Australian and American papers please copy. Funeral from above address on Friday (to-day), at 12.30. Friends will kindly accept this the only intimation.

MR. and Mrs. S. ISAACS, of 22, Sackgasse, Mayence, Germany, beg to return THANKS for cards and letters of condolence received on the occasion of the death of their dear son, Louis.

MRS. M. KRUSZINSKI, 62, Highbury New Park, with Mrs. L. S. WOOLF, High Street, Islington, return THANKS for kind visits and letters of condolence during their week of mourning for their dearly beloved father, Philip Walters, of 41, Beresford Road, Canonbury.

MRS. JANE LAWTON and CHILDREN, of 6, Cecil Street, Mile End Road, return many THANKS for visits and letters of condolence during the week of mourning for the late Mr. John Lawton.

MR. and Mrs. L. J. SALOMONS, return their sincere THANKS for kind visits, letters, and cards of condolence received by them during their recent week of mourning.—50, Mildmay Grove N.

MR. P. SPIERS and Mrs. M. FREEMAN return THANKS for visits and expressions of sympathy during the week of mourning for their late lamented mother.—18, Spital Square, E.C.

MRS. WALTER and SONS return their most sincere THANKS for visits, letters, and cards of condolence received during their week of mourning.—41 Beresford Road, Canonbury.

I Desire to return my best THANKS for the numerous letters, cards and visits of sympathy and condolence I have received since the death of my dear mother, Sarah Vallentine. ת׳נ׳צ׳ב׳ה.—Friends will kindly accept this acknowledgment.

P. VALLENTINE.

9, Huntley Street, W.C.; Oct. 26th, 1885.

MR. and Mrs. JOSEPH RAPHAEL acknowledge with THANKS the Handsome Silver Service, presented them on their golden wedding day (October 21st), by the Members of the Howard's Club, and at the same time assure them individually and collectively of the pleasure that the souvenir has afforded them.

NOTICE.—The Benefit announced to take place at the Forester's Music Hall on Tuesday, November 17th, 1885, on behalf of Coleman Joel, IS IN NO WAY CONNECTED with Mr. Coleman Joel, of 53, Mansell Street, Goodman's Fields.

S. A. GREEN, Chairman.

ק״ק כנסת ישראל
UNITED SYNAGOGUE.

HAMBRO' SYNAGOGUE,
CHURCH ROW, FENCHURCH STREET, E.C.

THE Rev. Dr. HERMANN ADLER will PREACH in this Synagogue on SATURDAY NEXT, the 31st October, ש״ק פ׳ חיי שרה ה׳ב׳ע׳ל during the Morning Service.

By order, J. SALOMONS, Sec.

ק״ק כנסת ישראל
UNITED SYNAGOGUE.

BAYSWATER SYNAGOGUE.
CHICHESTER PLACE, HARROW ROAD, W.

THE Rev. D. FAY, will DELIVER a SERMON in this Synagogue on SABBATH NEXT, 31st October, ש״ק פ׳ חיי שרה ה׳ב׳ע׳ל

R. HARRIS, Secretary.

28th October, 5646—1885.

ק״ק כנסת ישראל
UNITED SYNAGOGUE.

ST. JOHN'S WOOD SYNAGOGUE,
41, ABBEY ROAD, N.W.

THE Rev. F. L. COHEN (of Dublin) will DELIVER a SERMON in this Synagogue on SABBATH NEXT, ש״ק פ׳ חיי שרה ה׳ב׳ע׳ל.

By order,

M. ROSENSTEIN, Sec.

October 27th, 1885.

COMPTON HOUSE SCHOOL.
BUCKINGHAM PLACE, BRIGHTON.
Principal—Mr. J. H. COHEN.

STRONG Teaching Staff, excellent School premises, among the largest and most complete in Brighton. Higher and Elementary Courses as heretofore.

J. SAMUEL and SON, MONUMENTAL MASONS and UNDERTAKERS.

Works:—147, SIDNEY-STREET, MILE END

Headstones, Tombs and Monuments supplied for all cemeteries, in Stone, Aberdeen Granite and Marble, with the Imperishable Lead Letters. Designs, &c., forwarded on application.

Established over 50 years.

HARRIS and BARNETT, MONUMENTAL MASONS.

Works:—1A, BEAUMONT-STREET, MILE END, E.

Headstones, Tombs and Monuments in all kinds of Stone and Marble, with Imperishable Lead Letters. Designs forwarded on application. Private residence 17, Beaumont-square Mile End, E

A. VAN PRAAGH, MONUMENTAL MASON and LETTER CUTTER, 30, SCARBORO' STREET, LEMAN STREET, E. Monuments, Tomb and Headstones erected in Stone, Marble and Granite with the imperishable lead letters. Designs, &c., forwarded on application. Tombstones of all kinds repaired and painted

Works: Spicer St. Buildings, Osborn St., E

INSURANCE AGENT.

HENRY H. HYAMS (Life, Fire, and Accidents), 5, Duke Street, Aldgate E.C., & 36, Birchington Road, Kilburn, N.W

JEWS' COLLEGE.
TAVISTOCK HOUSE, TAVISTOCK SQUARE, W.C.

THE Treasurers acknowledge with THANKS the receipt of the sum of £250 bequeathed by the late Sir Moses Montefiore, Bart.

HENRY H. HYAMS, Secretary.

JEWISH LADIES' BENEVOLENT LOAN SOCIETY.
OFFICE.—5, DUKE STREET, ALDGATE, E.C.

THE Treasurers acknowledge with THANKS the receipt of the sum of £100 bequeathed by the late Sir Moses Montefiore, Bart.

HENRY H. HYAMS, Secretary.

חברת משיבת נפש
ESTABLISHED A.M. 5540.
For the purpose of distributing Bread, Meat and Coals amongst the Jewish poor during the Winter Season.

THE Treasurers acknowledge with THANKS the receipt of the sum of £250 bequeathed by the late Sir Moses Montefiore, Bart.

HENRY H. HYAMS, Secretary.
5, Duke Street, Aldgate, E C.

JEWS' INFANT SCHOOLS,
COMMERCIAL STREET AND TENTER STREET, E.

THE Committee gratefully Acknowledge from the Executors of the late Sir Moses Montefiore, Bart., Legacy of £300.

By order, ALFRED HENRY, Sec.

JEWS' INFANT SCHOOLS,
COMMERCIAL STREET AND TENTER STREET, E.

THE Committee beg to gratefully acknowledge the Gift of 530 pairs of Boots from Mrs. Morris Hart, the Hon. Secretary of the Maida Vale Boot Fund.

Mrs. Morris Hart has kindly consented to distribute the boots to the children on Wednesday next, the 4th November.

By order, ALFRED HENRY, Sec.

MAIDA VALE BOOT FUND.

FRIENDS and Subscribers to the above Charity will be glad to know that with part of the proceeds of the late Bazaar, and present Subscriptions ONE THOUSAND Pairs of Boots will this year be given away to the poor children attending the following schools on the dates named:

Westminster Jews' Free-School, Hanway Place, Oxford Street, Monday, November 2nd, 3 o'clock, 110 pairs.

Bayswater School, Monday, November 2nd, 3.30 o'clock, 60 pairs.

Spanish School, Heneage Lane, November 3rd, 12.30 o'clock, 50 pairs.

Jews' Infant School, Commercial Street, Wednesday, November 4th, 2 o'clock, p.m., 530 pairs.

Stepney School, 71, Stepney Green, Wednesday, November 4th, 3 o'clock p.m., 150 pairs.

Borough School, Heygate Street, Walworth, November 5th, 3 o'clock, p.m. 100 pairs.

Friends are earnestly requested to be present at the distribution.

MRS. MORRIS HART, Hon. Sec.
Woburn House, Sutherland Avenue.

BIRMINGHAM HEBREW PHILANTHROPIC SOCIETY.

THE NINETEENTH ANNUAL BALL will be held at the EDGBASTON ASSEMBLY ROOMS, Hagley Road, on MONDAY, December 28th.

Tickets may be had of Mr. P. H. Levi, 45, Beaufort Road, President; Mr. M. Levenberg, Portland Road, Treasurer; and M. BERLYN, Secretary.

HIGHBURY & CANONBURY JEWISH LITERARY SOCIETY,
NORTHAMPTON HOUSE, HIGHBURY, N.

ON SUNDAY, November 1st, a Grand Miscellaneous ENTERTAINMENT will be given under the direction of Mr. S. H. Lyons and Mr. H. de Solla. Commence at 7.30.

On Saturday, November 7th, Members Dance, 8 to 11.30.

On Sunday, November 15th, Tom Taylor's Drama "The Ticket of Leave," will be performed by a most powerful cast, under the direction of Mr. S. H. Lyons. Commence at 7.

Vouchers can now be obtained for either of the above on application to Mr. Henri de Solla.

CAUTION and VIGILANCE.—Ask for CRYSTAL PALACE BOND'S DAUGHTER'S GOLD MEDAL MARKING INK.—Her Most Gracious Majesty's Patent Pencil turns black on the cloth while writing; no heating required. Latest Novelty, large Glass-stopped Bottle of Marking Ink and a Glass Pen, 1s. 6d. Actions tried with injunctions. Costs and damages granted for selling colourable imitations. See *Times*. Works: 75, Southgate Road, London.

REV. ISRAEL GREENBERG, Reader of the Hambro' Synagogue, London

MOHEL (מוהל) of 15 YEARS' EXPERIENCE in London and the Provinces. Immediate attention given to letters and telegrams, &c. Distance no object. Personally attends to children. Numerous testimonials from medical men and others. Services given gratuitously to the poor.—4, SCARBORO' STREET, GOODMAN'S FIELDS, E.

THE Rev. A. TERTIS (Reader of the Princes Street Synagogue) begs to inform the Public that he has had successful practice, extending over ten years, in both London and the Provinces, as a

PRACTICAL MOHEL (מוהל)

Letters, &c., will receive prompt attention. Personal attendance till cured. Services volunteered to the poor. A fair portion of the perquisites are put by for the Initiation Society, חברת המגמלת ברית

Numerous references from medical men and others as to expediency and success of operations.

ADDRESS—8, PRINCES STREET, SPITALFIELDS, E.

A HANUCAH CANDELABRA

Of this Registered and symbolical design, for either candles or oil, in solid Nickel Silver and best Electro Silver Plated, suitable for Wedding or other Presents; price for candles, £3 3s., and for oil half a guinea extra. To be had of all Jewish booksellers, and of

MR. P. N. CASPER,
WHOLESALE JEWELLER,
10, CASTLE STREET, ST. MARY AXE.

To whom wholesale and shipping orders should be given in time. The same can be had in Sterling Silver.

HASTINGS & ST. LEONARDS
ORTHODOX JEWISH BOARDING HOUSE.
(Facing the Sea)

MRS. JOSEPH JACOBS (late of Newcastle-on-Tyne) having taken the commodious house, No. 8, Grand Parade, as a Boarding Establishment, is now prepared to receive visitors. The house is situated in the best part of this healthy and fashionable resort, and is replete with every home comfort. The sanitary arrangements are perfect and an experienced staff of servants has been engaged to ensure complete attendance.

This being the ONLY Jewish Boarding House in Hastings or St. Leonards, offers exceptional advantages to families.

Terms from £2 12s. 6d. per week. Tariff on application.

Special terms for visitors staying from Friday till Monday.

Intending visitors should alight at Warrior Square Station.

MRS. JOSEPH JACOBS,
8, GRAND PARADE.

TO VISITORS to HASTINGS and ST. LEONARDS-ON-SEA.—A Jewish lady intends shortly to OPEN a BOARDING HOUSE in St. Leonards for the accommodation of Jewish visitors. The house will be situated in the best part of the town in close proximity to the sea; and every attention will be paid to the comfort of the Visitors. Further particulars will be duly announced

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SOLO-WHIST, &c.

THE ESSEX CLUB, 225, ESSEX ROAD, ISLINGTON, N.—Second year just commenced. Subscription, 10s. 6d. per annum. No entrance fee. Applications for Membership to the Secretary.

A Parisian Jewish family, residing in the Madeleine Quarter, desires to take as BOARDER a young gentleman, under the age of 15. Highest references. Address Mdme. Mayenska, 11bis, Rue Pasquier, Paris

JAMAICA.

THE CONGREGATION of the AMALGAMATED ISRAELITES, of Kingston, Jamaica, desire to secure the services of a gentleman competent to act as READER and PREACHER. The Portuguese Ritual is followed. Salary £300 per annum. Income can be largely augmented by tuition. Preference will be given to an Englishman. Applications are to be sent in on or before the 13th November, to the Rev. Dr. Adler, 16, Finsbury Square, of whom further particulars may be obtained.

SOUP KITCHEN FOR JEWISH POOR.
5, FASHION STREET, SPITALFIELDS.
Patron—Rev. Dr. ADLER.

NOTICE is Hereby Given that a GENERAL MEETING of Donors to the above Charity will be held at the office of the Board of Guardians, 13, Devonshire-square, on WEDNESDAY NEXT, the 4th November, at Six o'clock in the evening precisely. To receive the Balance-sheet of the Income and Expenditure for the past year; To elect Honorary Officers for the ensuing year; and for such other business as may occur.

By order, J. SALOMONS, Sec.

NORTH LONDON SYNAGOGUE.

THE RELIGION CLASSES held at Northampton House, St. Paul's Road, Highbury, N., under the direction of the Rev. Julius A. Goulds'ein, will be RESUMED on SUNDAY, Nov. 1st, 11 a.m.

JEWISH WORKING MEN'S CLUB,
GREAT ALIE STREET, E.

THE LARGE HALL (seating 800) of this Institute, may be ENGAGED for Lectures, Concerts, Balls or Political Meetings. For particulars and terms apply to the Hon. Secs.

FURTHER ISSUE OF SHARES.

THE AYLESBURY DAIRY COMPANY (Limited).
ESTABLISHED 1868.

The dividends paid during seventeen years have averaged over 8½ per cent. per annum.

Incorporated as a Company limited by Shares, under the Companies Act, limiting the liability of Shareholders to the amount of their Shares.

The DIRECTORS of the AYLESBURY DAIRY COMPANY (Limited) are prepared to ISSUE the BALANCE of the UNISSUED CAPITAL.

Prospectuses may be obtained from the Secretary, The
AYLESBURY DAIRY COMPANY
(Limited),
31, St. Petersburgh Place, Bayswater, London, W., or of the Brokers, Messrs. Cavell, Strachan and Lardelli, 50, Threadneedle Street, London, E.C.

FISH. FISH. FISH.
27, TOTTENHAM COURT ROAD, W.C.
MICHAEL ISAACS

Begs to inform the public in general and the Jewish community in particular, that he has become the Proprietor of the above old established FISH SHOP, and trusts by strict personal attention and punctuality, he will merit a fair measure of their support.

FISH FRESH FROM MARKET DAILY.

Special Assortments for Jewish Families.

M. I. wishes it to be understood by the residents of Bloomsbury, Bedford, Russell and Tavistock Squares, and the immediate neighbourhood, that they need not be placed at the inconvenience and unpleasantness of having fish cleaned in front of their houses, as he has every convenience at the above commodious premises for cleaning and preparing the fish for cooking.

Orders called for twice daily.
Vans deliver at any hour required.
Friday Mornings SPECIALLY EARLY (9 a.m.)

M. JOSEPH, FISHMONGER (late of 101, Middlesex Street), begs to intimate to his numerous patrons that he has transferred his business to more commodious and central premises,
4, MIDDLESEX STREET, WHITECHAPEL, E.,
Where he will continue to supply every variety of fresh, fried, and stewed fish of the finest description. All orders will be executed with the utmost expedition, and patrons may rely on the same strict attention to their commands as heretofore.

SMOKED SALMON OF VERY BEST QUALITY
FISH SENT READY FOR TABLE.

Anchovies, Spanish Olives (2s. per quart), Cucumbers, Pickled Herrings, &c., all of the finest quality, always in store. Deliveries at the West, North, South, as required.

Wedding Orders, Breakfast, and Evening Parties supplied in first-class style.

ASTHMA.—Persons suffering from Asthma, Difficulty of Breathing, &c., are invited to try (free of charge) a Remedy for affording immediate relief.—Address C, Mr. G. A. Keyworth, Hastings.

SOCIETY OF PROMOTERS OF CHARITY,
For Distributing Bread, Meat and Coals to the Poor during the Winter.
FOUNDED 1842.

THE Committee, in issuing their ANNUAL APPEAL to the Public, earnestly trust that it will meet with the response which the laudable objects of the Society merit. The Society has now been established 44 years and has been eminently instrumental in alleviating the distress of the poor during the winter months. The Society was enabled last year by the exertions of its members and the liberal support of the public to distribute upwards of £400 in bread, meat and coal tickets, and £10 was given to the Board of Guardians.

The Committee, convinced of the meritorious work of the Institution, feel confident that the public will second them in their efforts to cheer the needy with the necessaries of life during that period of the year when to their struggles for existence are added the privations caused by an inclement season.

The ANNUAL BENEFIT, from which this Society principally obtains its support, will take place at the OPERA COMIQUE THEATRE on MONDAY, NOVEMBER 23rd, 1885.

Tickets may be obtained from, and donations will be thankfully received by
Mr. Chas. M. Nathan, President, 21, Millman Street, Bedford Row, W.C.
Mr. Asher Isaacs, Vice President, 14, Mecklenburgh Square, W.C.
Mr. Moss Benjamin, Treasurer, 80, Lower Thames Street, E.C.,
the Members of the Committee; and by Mr. M. COHEN, Secretary,
168, Coborn Road, Bow, E.

Tickets only will benefit the Charity; they will be admitted from the 23rd until the 28th November inclusive.

ZION LODGE OF FREEMASONS
MANCHESTER (1798).

A GRAND MASONIC BALL will be held in the MANCHESTER ASSEMBLY ROOMS, CHEETHAM, on TUESDAY, the 24th November, 1885, under the distinguished patronage of Colonel LE G. N. STARKIE, P.G.M. of Masons in East Lancashire, and the rest of his Provincial Grand Officers. The net proceeds of the Ball will be devoted to the Masonic charities. Dispensations have been obtained for the use by the Brethren of Craft and Arch Clothing. Non-Masons will be admitted.

The Band of the 4th Dragoon Guards, under the Leadership of Bandmaster Martin will be in attendance.

Double Tickets, 31s. 6d.; Single Gentlemen's tickets, 21s.; Single Ladies' tickets, 12s. 6d; may be had on application to any of the following Brothren-
Bro. George Board, President, 5, St. Ann's Square, Manchester.
Bro. Aubury Franks, Vice President, 95, Deansgate, Manchester
Bro. Samson E. Levi, Treasurer, 11, Oldham Street, Manchester.
Bro. George Rideal, Honorary Secretary, 12, Brazennose Street, Manchester.
And all Members of the Ball Committee.

URGENT APPEAL TO THE BENEVOLENT.

THE undersigned most respectfully APPEAL to the Benevolent Public on behalf of a highly respectable and reduced Tradesman, who, through a series of misfortunes, depression of trade, continued ailment of his wife for the last four years, and other unforeseen circumstances, is now ENTIRELY DESTITUTE.

Applicant, who has been in business upwards of thirty years, and at one time in comparative affluence; has been a member of a Constituent Synagogue and a subscriber to several charitable institutions.

The gentlemen named below are well acquainted with the particulars of the case, and can highly recommend it to the notice of the Benevolent, their object being to raise a sufficient amount to partly resuscitate him in his former position.

Donations will be thankfully received and acknowledged by—
Rev. M. Haines, New West End Synagogue, St. Petersburgh Place, Bayswater.
Rev. L. Lesser, Dalston Synagogue, Poet's Road, Petherton Road, Highbury New Park, N.
Rev. V. Rosenstein, East London Synagogue, Stepney Green.
I. Weber, Esq., 52, Leman Street, Whitechapel.
W. Isaacs, Esq., 78, Westbourne Grove West.
Messrs. Tebbitt Brothers, Commercial Street, Spitalfields.
Moses Staal, Esq., Hon. Treasurer, 404, Hackney Road, E.
A. R. Palache, Esq., Hon. Sec., 54, Berner Street, Commercial Road, E.
And at the office of the Jewish Chronicle.

FOR SALE.—IRON CATTLE HURDLES, 6ft. long, 3s. 8d. each complete. Unclimbable Iron Hurdles, 4ft. high, 3s. 6d. a yard. Sheep-folding Hurdles, 6ft. long, 2s. 10d. each. Carriage paid.—STANBY & CO., Livery Street, Birmingham.

SPECIAL NOTICE.

I have from this date TRANSFERRED my ENTIRE PRACTICE as MOHEL to Mr. WALTER L. PHILLIPS, 5, St. Mark's Square, Dalston, in whom I place the utmost confidence as my successor.

HENRY SAMUELS, M.R.C.S.
5, Douglas Road, Canonbury,
late of Mansell Street, Aldgate.
October 6th, 1885.

SURGEON MOHEL.

MR. WALTER L. PHILLIPS' (Surgeon Mohel) extensive practice has been the most successful for the past 18 years. Circumcisions, irrespective of age or distance, as heretofore. Communications receive prompt attention. Tarrytown House, 5, St. Mark's Square, Dalston. Copy of Certificate is appended—

London, January, 1869.

I hereby certify that Mr. Walter L. Phillips is fully instructed surgically in the special operation of Circumcision, and I have much pleasure in testifying to his skill and dexterity which I have witnessed on several occasions. (Signed)

HENRY SAMUELS, M.R.C.S.

THE SOUTH KENSINGTON LADIES' DENTAL INSTITUTION
(Under distinguished Patronage),
SUSSEX HOUSE, 43, SUSSEX PLACE,
Opposite the London and Provincial Bank, and close to South Kensington Station.

DENTAL NOTICES.—Mondays, Wednesdays, and Fridays, from 9 till 7.

This Institution was originally intended for the benefit of necessitous gentlewomen only, but has since been extended to servants and others, thus affording persons of limited means an opportunity of obtaining artificial teeth, &c., of best material and workmanship, and with all the most modern and scientific improvements, at less charge than often paid for inferior dentistry. As it has come to the knowledge of the Directors that the objects of the Institution have been much abused by ladies of position participating in its benefits, it is now earnestly requested that none other than those for whom the Institution is intended will in future attempt to avail themselves of its advantages, as Tuesdays, Thursdays and Saturdays are set apart for both ladies and gentlemen. All consultations free. Senior Consulting Dental Surgeon—H. F. PARTRIDGE, L.D.S., R.C.S., F.S.S. Hon. Sec.—Major G. HOLLAND, R.A. Established 16 years.

N.B. Mrs. Partridge, daughter of the late Dr. B. Benjamin Kisch, will be happy to receive private communications from Jewesses of limited means.

CAPE COLONY, NATAL, AND
EAST AFRICA'S SERVICE.
THE CASTLE MAIL PACKETS COMPANY (Limited.)

THIS COMPANY'S Steamers carrying the British and Portuguese Mails, convey PASSENGERS and GOODS from ENGLAND to CAPE TOWN, MOSSEL BAY, ALGOA BAY, PORT ALFRED, EAST LONDON and NATAL, sailing from LONDON every alternate WEDNESDAY, and from DARTMOUTH every alternate FRIDAY, calling at Lisbon, Madeira, St. Helena, and Ascension at stated intervals.

Regular Services from London every 28 days to Delagoa Bay and the Mozambique Coast Ports connecting with Zanzibar and Aden.

Passengers embark either at London or at Dartmouth. All heavy Baggage must shipped in London.

For Dates of Sailing, Freight, or Passage, apply to the Managers,
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UNION LINE.
CAPE OF GOOD HOPE, NATAL AND EAST AFRICAN ROYAL MAIL SERVICE.

THE UNION STEAMSHIP COMPANY (Limited).
ESTABLISHED 1853.

The ROYAL MAIL STEAMERS of this Line leave Southampton every alternate Thursday, sailing from Plymouth the next day.

Passengers and goods are conveyed to Cape Town, Mossel Bay, Port Elizabeth (Algoa Bay), Port Alfred (The Kowie), East London & Natal, and to St. Helena at stated intervals.

The Royal Mail Steamers leave Cape Town homewards every alternate Wednesday.

For Passage or Freight apply to the Company's OFFICES, ORIENTAL PLACE, SOUTHAMPTON, & 11, LEADENHALL STREET, LONDON; also to the Company's Agents at the various Colonial Ports.

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WORKING JEWELLER, AND WATCHMAKER,
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Executes Repairs to Bells, &c., of ספרים. Can refer to New and Spanish and Portuguese Synagogues. Satisfaction guaranteed

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The only books in which all the Prayers follow in regular order and have new Translations and Tables of Dates.

VALLENTINE'S
UNIFORM EDITION OF THE
FESTIVAL, DAILY, AND SABBATH PRAYERS

with Pentateuch, and CONTAINING ALL THE MODIFICATIONS RECENTLY ADOPTED IN ENGLAND.

SELICHOTH (Propitiatory) Service with Daily Prayers combined.

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of the very finest quality at lowest prices manufactured on the Premises.

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AND
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The Jewish Chronicle.

LONDON: FRIDAY, OCTOBER 30, 1885—5646.

THE APPROACH TO UNION.

Recent events give unmistakable evidence of a growing desire in the community for a closer union between its various sections. The election of Mr. F. D. Mocatta as a Yahid of the Spanish and Portuguese Congregation, and the impending alteration in the Constitution of the Board of Deputies for the purpose of admitting to the Board representatives of the Berkeley Street Synagogue, alike testify to the development of a tendency which cannot fail to promote the highest interests of the Jews of this country. The same indications are to be discerned in the movement which is now in progress in the Sephardic Congregation. Whatever may be the outcome of the bold suggestions made by Mr. Elias De Pass in the circular-letter on which we commented last week, it is clear that his proposals are due to an increasing anxiety on the part of our Sephardic brethren to terminate the isolation to which their Congregation has so long been condemned. The precise demands of Mr. De Pass may, or may not, find wide support among the Spanish and Portuguese body. But it cannot be doubted that their spirit represents the feelings of a large and thoughtful section of the Congregation, who, realizing the dangers of a too exclusive and ultra-conservative attitude, think that the time has come for tightening the bonds which unite their synagogue to the rest of the community. They perceive that the "stand-off" policy which has hitherto largely tinctured the action of the Congregation must be abandoned in the interests of the Congregation itself, and that if its decadence is to be arrested it must recognize its place as a constituent of a still larger body, with the other elements of which it must, more assiduously than heretofore, cultivate the most harmonious relations, and co-operate in the promotion of the general weal.

The signs of renewed life which are perceptible in the ancient Sephardic body betoken a desire, not for an improved Ritual only, but for a closer connection with the rest of the community. It is satisfactory to find that the feeling is reciprocated. Mr. Mocatta may be regarded as a typical representative of the "Reform" party, and his election as a Yahid of the Spanish and Portuguese Congregation not only furnishes additional evidence of the wiser and more liberal attitude of a body which has hitherto been characterised by a rigid exclusiveness, but indicates a real wish on the part of the Berkeley Street Synagogue to close once and for all the communal gap which was created by the unfortunate episodes of forty years ago. The genuineness of the feeling is still further demonstrated by the step which the Synagogue has taken to obtain representation at the Board of Deputies. And, finally, the anxiety of the Board to meet the views of the "Reform" Congregation, proved, as it is, by the proposed alteration of the Constitution, indicates that the aspirations after union, of which undoubted signs are to be observed at Bevis Marks and at Berkeley Street, are not without echoes among the third and remaining section of the community. The desirability of closing gaps which have been suffered to exist only too long is at least as clearly recognized by the men of light and leading of the orthodox "German" congregations as it is by the Sephardim or by the "Reform" Synagogue. The authorities of the Berkeley Street Congregation deserve all credit for having offered to contribute to the Burial Fund of the United Synagogue. But equal credit must be allowed to the Council of the latter institution for the freedom from prejudice which made the acceptance of the offer possible. The action of both parties betokened a breadth of view and a high public spirit which is full of good omen for the future of the community. We cannot but suppose that a similar spirit will prevail in dealing with the desire of the "German" and South Hackney Synagogues to make an equitable arrangement with the United Synagogue for the burial of their members. In the instances of the North London and Dalston Synagogues arrangements for Burial purposes paved the way, as it were, for the formal entry of those congregations into the Union.

It is gratifying to find, as the more recent incidents to which we have adverted prove, that this high-minded policy is striking deeper and wider root. The idea that they are, after all, parts of a far greater body whose welfare they are in duty bound to promote, is one that cannot be too clearly borne in mind by the various sections into which the community is divided. The more steadily this idea and this obligation are kept in view, the higher the importance that are assigned to them, the feebler will be the temptation to further sectional interests at the expense of the general well-being. It is a trite observation to make that sectional differences are a source of weakness to any body of men. If union be strength, the antagonism of parties cannot be aught but injurious to the community. We are not prepared to say that the division of English Jews into three sections is necessarily an evil. It may sound like a paradox, but it is none the less true, that the difference of opinion or of practice which has led to the creation of "German," "Portuguese," and "Reform" Congregations is not without its advantages. It keeps English Judaism sufficiently catholic to embrace all sorts and conditions of religious minds, and it admits of that healthy rivalry which is the best safeguard against somnolence. A homogeneous community would by no means of necessity mean a vigorous community. But sectional divergences are to be viewed with complacency only so long as they are made subservient to the general good. The community must be placed above the Congregation. When the reverse takes place, when petty interests are upheld with the certainty of injuring the communal welfare, then it is that the heterogeneous character of the community is to be deplored. This has too often been the procedure in past years—a procedure which made a triangular duel out of the conflicting interests of the three sections of the community. It is, we are glad to believe, to be the procedure no longer. "Union" is to be the new watchword; and every smaller consideration, however weighty it has seemed hitherto,—congregational prestige, congregational pride, congregational consistency—is to be ruthlessly disregarded in loyalty to it.

If we are to give a practical character to these observations, we would say that the institution which is most fitted to constitute the rallying-point of the three sections is the United Synagogue. There is no more reason why the Union should not include "Portuguese" and "Reform" Congregations, than that the Board of Deputies should not represent them. In the latter instance the religious difficulty has been virtually surmounted, and it can be overcome in the case of the United Synagogue as well. All that is needed is forbearance and good-will on both sides, and the recollection that the supreme object to be cared for is the consolidation of the community. The consummation to which we are pointing may be far off, but it is not impracticable. There is nothing in the divergent opinions and rites of "German" and "Portuguese" and "Reformer" which makes it impossible for them to unite in counsel and in action for the building up of the strength of the Synagogue, to use the word in its broadest sense. Three men may follow different rituals, and yet be able to afford each other material assistance in the work, for example, of burying the poor, or in providing facilities for that particular form of worship which is demanded by the special wants of the poor. Men have overlooked this truth too long. They have been so absorbed in contemplation of their differences as to have had no eyes for the enormous opportunities they possess of assisting each other, and of promoting the great work which belongs, not to this or that section, but to all alike. There has been a fear, too, that

union necessarily means the absorption of the weaker constituents, and that to co-operate in the service of the community is another word not merely for self-effacement, but self-extinction. The apprehension is groundless. If the United Synagogue is ever to reach its full development, it must jealously respect those local attachments which have been, and will remain, the strength of the Synagogue. Still larger opportunities for self-government must be granted to its constituents than they possess even now, so that the Union, while representing the community as a whole, may preserve intact the individual elements which help so powerfully to maintain the communal vitality.

THE DEAN OF WESTMINSTER ON ECCLESIASTES.

Lectures on Ecclesiastes delivered in Westminster Abbey by G. G. Bradley, Dean of Westminster. (At the Clarendon Press, Oxford, 1885.)

The Deanery of Westminster, which was for so many years the chosen home of large-hearted and open-minded Biblical investigation, is in some measure maintaining the traditions of the past. Dean Bradley is following in the footsteps of his great predecessor, and lays before the public in this small and unpretending volume the first fruits gathered in from his Biblical studies. It is much to be wished that these lectures on Ecclesiastes may be the forerunner of other books from the same author on kindred subjects. For although Dr. Bradley in a preface of laudable modesty tells us frankly that he is no Hebraist, and disclaims the idea that his lectures should be regarded "as a contribution to exegetical or theological literature properly so-called," it is nevertheless no exaggeration to say that for the ordinary reader of the Bible—that is to say, for 99 out of every 100 people who take any pleasure in reading that book—they constitute the best help towards a true understanding of Ecclesiastes that can be found in English.

Under certain conditions, and for certain objects, a book may be widely valuable in inverse proportion to its recondite or severely learned character. The conditions alluded to have been fulfilled in the present instance. The writer who desires to do good, though popular, work upon Biblical subjects should be, above all things, a man of culture and liberality, a man of candour and common sense, a man with trained critical faculties and complete freedom from doctrinal prejudices. The author of these lectures must be a man of this kind. They are not learned nor abstruse; scholars will scarcely learn from them anything which they did not know before. But for the general public they are most valuable, for they are instinct with a genial culture, and regulated throughout by a critical sobriety which, when the subject matter lends itself so easily to phantastic suggestions and far-fetched interpretations of every kind, is worthy of very considerable praise. Though Dean Bradley possesses the interpreter's art of duly expanding his author's words, so that the meaning is fully brought out by illustration and comparison, he does not fall into the snare of interpreting over much, of attempting to reconcile passages which we must be content to leave inconsistent with each other, or of "reading into" the text, as our German friends would say, views and opinions to which the original writer was indifferent or opposed.

There is nowadays a growing want of books of this class. It has been said of the Greek and Latin classics that each age needs its own translators and its own interpreters of these precious writings. The same is true of the classics both of the Old and the New Testaments. And in this age when, for the first time, we are learning to read these books as they should be read, with a due sense of history and proportion, with proper philological and archæological apparatus, and with a disciplined critical spirit, we more than ever stand in need of guides and interpreters who shall make the old bones live again by clothing them in flesh which is new and yet their own. Men in all other branches of literary or historical study are growing accustomed to the newer methods of critical investigation; they even demand their use, for they find that the past can only be made to live again and interest the present by the combined action of the imaginative and the scientific spirit. But such methods are little known to the public as applied to the classics of the Bible, and consequently educated people are commonly unaware how much their fading interest in these writings might be quickened and increased, if they read them in the right way and under the guidance of properly trained interpreters.

Now, coming back to the subject of the book before us, how few even educated people there are who, if it were said to them, why do scholars generally suppose that Ecclesiastes was not written by Solomon, could make a fairly full and intelligent reply. When people read some mediæval writer, they read him in connection with the age in which he lived; but they are not accustomed to see any necessity for doing this when they read the Bible. Dean Bradley's lectures will show them how they ought to study all Scripture by guiding them properly through a small, but difficult, portion of it. They will realize how a perfectly unprejudiced criticism may be harmoniously blended with feelings of reverence and affection. And they will find all they need to know about Ecclesiastes within the very moderate compass of 133 pages.

The author's sobriety of judgment stands him in good stead at the very threshold of his subject. He steers his way safely through the various crude or hazardous theories which have been formed in regard to the purpose and object of Ecclesiastes. Without adopting any of these or devising a new one for himself, without therefore trying to drive the words of the "Preacher" into any smooth and shapely mould, he is content to let Koheleth speak for himself, and to follow his sad and sombre utterances patiently, carefully, and sympathetically from their beginning to their close. He is not afraid to say that the book could not possibly have been composed in the reign of Solomon, and the light which it reflects upon the character of the "dark and gloomy age" in which it was written—"when national freedom was gone, national life extinguished for a time: the Messianic hopes not yet rekindled; when the God of Hosts seemed far removed" (p. 26)—is skilfully indicated now and again during the whole course of lectures. It is also satisfactory to find that Dean Bradley makes no attempt to weaken the force of the pessimistic and fatalistic sentiments in which the book abounds. He has not succumbed to "the specially clerical temptation of dwelling only on what seems edifying" (p. 98). And if there is no indication of any desire to suppress the darker side of the book's teaching, or to cover it over with an unsuitable veneer of modern religious sentiment, equal strength and health of exegesis are shown in dealing with those few but precious sentences in which Koheleth rises, with pain and effort as it seems, to a more hopeful and more spiritual view of humanity and its goal. Dr. Bradley neither minimises unduly nor exaggerates unfairly. The comment upon the famous half verse (xi. 9b), "Know thou, that for all these things God will bring thee into judgment," may be quoted as an example:—

"To the question, what and where is this judgment? he has no answer, no clear answer. Do we think, as some bid us of the civil or social penalties which may wait on unbridled indulgence? or of the physical decay and pain which may one day visit those who live in violation of the laws of health? We turn from the thought of either suggestion with a sense that it is inadequate, utterly inadequate, to fill up the framework of the words, terrible in their naked simplicity: '*Know thou, that for all this God will bring thee to judgment.*' Let us leave them where we find them, written side by side with the call to enjoyment, hanging, as it were, in the sky—vague, undefined, unexplained, yet not to be conjured away or treated as of little moment." (p. 128).

There is one other point of some importance in which Dean Bradley has again shown a fitting sense of proportion. Although these lectures were delivered from the Abbey pulpit, they do not read like sermons. The thread of commentary and explanation is not continually being interrupted by displays of homiletic fireworks. This is as it should be. Biblical lectures should rather teach morals indirectly than directly, by allusion and suggestion rather than by ill timed exhortations, however eloquent; the author must largely hide his own personality behind that of the writer whose words he is interpreting. Nevertheless, while these conditions are complied with in the volume before us, there runs throughout the lectures, which are written, by the way, in simple but excellent English, set off by a rich but discreetly used vocabulary, a vein of genuine and even fervid piety. It is not desirable that Jewish readers of the book should be few, just because that piety is sometimes very naturally clothed in a Christian dress. Where Dean Bradley, for instance, speaks of Christian faith, a Jewish writer would, we imagine, speak of Jewish faith, just as a Mussulman writer would, it is to be presumed, speak of Mussulman faith. The views of the Christian author and those of his Jewish reader in regard to the time when, and the men by whom, the highest religious truths were spoken in the past must naturally differ. But since, unfortunately, no book by any English Jew on any part of the Old Testament Canon (to say nothing of Ecclesiastes in particular), has ever been written, which, whether for scholarship or utility, can be compared to Dean Bradley's lectures, it is greatly to be hoped that the few Christian sentences scattered at intervals through its pages, will not deter men and women of the Jewish community from acquiring the many advantages which an attentive study of the Dean's little volume would secure for them.

C. G. M.

THE LATE BISHOP OF MANCHESTER.

The Jews of Manchester testified their respect to the memory of Bishop Fraser by sending a wreath to be placed on his coffin. The Jewish local preachers in their sermons on Sabbath last alluded to his lamented death.

The Rev. L. M. Simmons, Minister of the Manchester Congregation of British Jews, said: "Although I am unable to preach to you to-day, I cannot allow you to separate without referring to the great calamity which has fallen upon Manchester and upon Lancashire. Of all the men I have known, I have known none more courteous, more genial, more broad-minded, more generally esteemed, more universally loved than the late Bishop of Manchester. We were not of the same form of creed, not even of the same creed, and yet when three years ago the cry of distress went up from our persecuted brethren in Russia, the Bishop of Manchester was the first to answer that cry, not only with the generous words of his mouth, but also with the open liberality of his purse. Time after time he attended our conferences, and although the fewest of us who were sitting with him were of his faith, he regarded all of us as his brethren, and allowed no narrowness to conflict with what he looked upon as his duty to humanity. I do not think he knew what narrowness meant."

At the South Manchester Synagogue, the Rev. Isidor Simon said: Among we Israelites his memory will be enduring, blessed and revered for the mighty and praiseworthy efforts he made to ameliorate the miserable condition of our downtrodden brethren when the persecution of the Jews was raging in Russia. Of the many shining qualities which marked his brilliant and illustrious career, his love of useful and beneficial work, and his liberal-mindedness were the two delicious springs of his well-spent life, whence the lucid streams of goodness and benevolence gently flowed.

At the Manchester Congregation of Spanish and Portuguese Jews, the Rev. J. H. Valentine said: I feel that the service of this morning would not be complete were we to retire without alluding, however briefly and inadequately, to the sad loss which our Christian brethren have sustained by the unexpected death of the Bishop of Manchester. As a Jewish body, we cannot forget the sympathy he showed to our poor oppressed brethren in Russia, and following the example of another of Israel's friends—I mean Lord Shaftesbury—he raised his voice at that memorable gathering at the Town Hall some three years ago, and delivered one of the most powerful and soul-stirring speeches which undoubtedly must have contributed to the cessation of those terrible monstrosities. So we Israelites, if we have differed from the departed Bishop in point of dogma, at any rate will ever revere his memory and will ever be foremost in paying a generous tribute to his largeness of heart, his unbiassed sympathy with every good and noble movement. I need not remind you, brethren, how the departed Bishop identified himself with the interests of the teeming and toiling population of this great diocese. His Lordship died, as many a great and noble man before him, in the active sphere of his operations, and let us hope that the good work so ungrudgingly carried on by this divine will not be allowed to be interred with his bones. One of the most popular men of this country, and one of the most deservedly beloved, he has passed away with his nobleness of character recognised by all classes and sects of the community—Christian, Dissenter, and Jew alike. Of him we may truly say in the words of our Sages, "The pious of all nations have a share in the life to come." Of him as a leader and teacher of a creed somewhat opposed and somewhat allied to ours, we could honestly ejaculate the prescribed formula: "Blessed be the Eternal who hath given a portion of His wisdom to mortal man."

The Manchester Old Hebrew Congregation forwarded the following letter of condolence to the widow of the Bishop of Manchester:

October 26th, 1885.

Madam, I am directed by the Executive of the Manchester Hebrew Congregation to tender to you the expression of their profound sorrow and heartfelt condolence in the affliction with which it has pleased the Almighty to visit you. Your loss is a national one, sad and irreparable; yet those who mourn the death of the Right Reverend Dr. Fraser must find abiding comfort in the fact that his life was a career of usefulness, dedicated to the spread of the Divine truth for the ennoblement of humanity. The Jews of Manchester in particular, and of Great Britain in general, cherish in loving memory his brave denunciations against the wrongs under which their brethren groaned in foreign parts. They also derive satisfaction from the thought that the lessons of love and toleration, which he taught by precept and example, will tend to cement in closer union the bond of brotherhood existing between Jew and Christian. Imploring the Mighty One of Israel to shed upon your grief-riven heart the balm of His consolation, and hold you under the shade and shelter of His everlasting protection,

I have the honour to be, yours most respectfully,

Mrs. Fraser, Bishop's Court, Manchester. BARRON COHEN, Secretary.

Gentlemen who are particular as to their attire, and like to dress well and have good material and good workmanship at a moderate cost, should place their orders for clothing with L. ADOLPHUS, Fashionable Bespoke Tailor, 74, Leadenhall Street. - [ADVT].

AN ANCIENT MEDITATION ON THE DAY OF JUDGMENT.

A SERMON PREACHED AT THE BAYSWATER SYNAGOGUE ON THE 17TH OCTOBER

By the Rev. Dr. ADLER, Delegate Chief Rabbi.

It is needless, and indeed inexpedient, to refer from the pulpit to every statement which appears in our communal press reflecting upon some ordinance of our religion or criticising any portion of our liturgy. Yet at the same time it is not prudent uniformly to hold one's peace. There are instances in which silence might be construed into acquiescence. For there are people who neither possess the will nor the ability to think or to judge for themselves and who reason, that because a certain prayer book may be included in a wholesale condemnation, and that this constitutes a fair and valid reason why public worship may in future be neglected and even private prayer be rejected altogether.

A letter has appeared in the *Jewish Chronicle*, deriding the service of the Day of Atonement as an empty sham and pharisaic mockery, and stigmatising the prayers as unworthy of the sanctity of the day. And in proof of this condemnation, mention is made of the prayer ונתנה תקף recited in the Musaph of Rosh Hashana and Yom Kippur. And the writer proceeds to analyse it in the following terms: "that God is occupied in forging the most damnable tortures for his creatures, even for those yet unborn, but that it is quite possible to annul the decree by fasting, by charity and by penitence." After a further statement which I forbear from citing on account of its flippancy, the writer proceeds to denounce this as a piece of the veriest blasphemy, and says with reference to the alleged torture: "I would rather ten thousand times claim sisterhood with that noble woman who declared 'I will take no heaven haunted by the shrieks of far-off misery' than with one who, wrapping herself around with the cloak of her own self-complacency, closing the doors of the outer world for the time being, declares it divine that one should suffer without cause and another be rewarded without reason, who sees its injustice and calls it Providence."

I maintain that this description of the ונתנה תקף is altogether false and this criticism unjust. The writer in speaking of a heaven "haunted by the shrieks of far-off misery" would make it appear, as though the prayer were concerned with everlasting punishment. This is absolutely untrue. For nowhere is allusion made to a penalty lasting beyond and after death. And I earnestly hope that this false statement is due to an error of ignorance and not to wilful misrepresentation. But to proceed. Is aught said there about suffering without cause or reward without reason? I regret that you have not your festival prayer-books ready to hand, so that you might even now be able to judge for yourselves. I hope you will refer to them on your return home. Let me give you a brief account of the ונתנה תקף. And first I would remind you that it is not a prayer at all in the strict sense of the word, inasmuch as no boon is craved therein from the Almighty. It is a solemn meditation intended and indeed calculated to attune the mind to a sense of the profound sanctity of the days on which it is to be recited. Some editions of the Machsor preface this *Piyut* or poem with a narrative of the circumstances which are said to have led to its composition. It is related that a thousand years ago, a certain R. Amnon dwelt in Mayence, and was held in high favour at the Court of the Prince Elector who resided there. And many a time his patron importuned him to abjure his faith and embrace Christianity, but he turned a deaf ear to these persuasions. One day he was sorely pressed by the Prince and his courtiers, and whether it was in a moment of weakness or because he wished to gain time to frame his reply, he said, "Leave me awhile in peace; in three days will I answer you." But scarce had he uttered these words, when his conscience sorely smote him for not having at once decidedly and positively rejected the base refusal, and he grieved sorely, as though he had already denied the living God of Israel. And when the three days had expired, the Elector summoned him to appear, but he refused to come. And the story goes, that thereupon the prince sent his men to seize him, and commanded that those rebellious feet that refused to do him reverence should be cut off. R. Amnon bore his sufferings with pious resignation, regarding them as a just punishment for the weakness which he had exhibited at a crisis when he should have borne himself supremely brave. And now the festival of New Year drew nigh. He asked his friends to carry him to the house of prayer, all maimed and mutilated though he was; he joined devoutly in the service, and when the Reader was about to commence the קדושה of Musaph, he bade him pause and began to recite the ונתנה תקף, wherein he acknowledges the justice of the Divine decree, "Verily Thou art a righteous judge; Thou visitest the souls of every living thing; Thou limitest the period of their life; Thou writest down their destiny." And he proceeds to contrast the frailty of man with the Omnipotence of the Most High:—"Man's origin is the dust; he is like the potsherd that is broken, the grass that withereth, the flower that fadeth, a passing shadow, a dream that flies away; but Thou, O God, art ever living and everlasting." And when he had thus sanctified the name of God he passed away in peace. The Meditation was then incorporated both in the German and Roman Machsor.

Now without being able to vouch for the absolute authenticity of this tale one thing is clear. The author of the composition is deeply permeated with the awe-inspiring significance of the festival. He considers it (as Heidenheim in his commentary rightly interprets the introductory words) as a type of and a preparation for, the great day of Judgment hereafter, when the Lord will open the book of Remembrance, when all that is recorded therein will be proclaimed, attested by the sign-manual of every man. Then will the great trumpet be sounded and a still small voice be heard, and the angels tremble and say: "This is the day of Judgment when the heavenly host is arraigned, for no one is pure in Thy sight." Now, of course, it may be asked, What right have we to picture to ourselves the day of Judgment and to introduce all these accessories concerning the hierarchy of heaven? I would answer that each of these descriptions is based upon some text of Holy Writ. Isaiah speaks of the day when the Lord alone shall be exalted, when the great trumpet shall be blown, when the Lord will punish the hosts of the high ones that are on high, the heavenly host, with reference to whom we are told in another part of the Bible (Job xv. 5), "Behold he putteth no trust in His saints; yea, the heavens are not clean in His sight."

We now come to the passage that is mainly impugned wherein it is said: "Even as the shepherd mustereth his flock, and passeth his lambs beneath his crook, thus dost Thou count and consider and visit the soul of every human being. Thou appointest unto each of Thy creatures the measure of their days, and writest down their destiny. On the New Year it is written, and on the Kippur Day it is sealed, how many are to pass away, and how many are to be born; who shall live and who shall die; to whom shall be given the full time appointed unto man, and who shall be taken ere his course has been run; who is to perish by fire and who by water; who by the sword and who by hunger; who by the earthquake and who by the plague. Who shall be at rest and who tossed about; who shall dwell at ease and who shall be chastened; who shall become poor and who shall be made rich; who shall be abased, and who lifted up." It is this passage which evokes the writer's condemnation. It is this statement which causes the critic to denounce the prayer as though it represented the Godhead occupied in forging the most damnable tortures for His creatures, as though it ascribed to Him attributes and qualities for which any sensible democracy would depose their sovereign in eight and forty hours. As I hear this criticism, purporting to emanate from a sister in faith, there start before my mind the words of a pious mother in Israel, the hymn of Hannah, which is read to us on the New Year, and which is to be found in the Machsor, a few pages before the ונתנה תקף. I invite your full attention to the text taken from I. Samuel, chap. ii. vv. 3-11: "Talk no more so exceeding proudly; let no arrogancy come out of your mouth; for the Lord is a God of knowledge, and by Him actions are weighed. The bows of the mighty men are broken, and they that stumbled are girded with strength. They that were full have hired themselves for bread: and they that were hungry have ceased; yea, the barren hath borne seven; and she that hath many children languisheth. The Lord killeth, and maketh alive; He bringeth down to the grave, and bringeth up. The Lord maketh poor, and maketh rich; He bringeth low, He also lifteth up. He raiseth up the poor out of the dust, He lifteth up the needy from the dunghill, to make them sit with princes, and inherit the throne of glory; for the pillars of the earth are the Lord's, and He hath set the world upon them. He will keep the feet of His holy ones, but the wicked shall be put to silence in darkness: for by strength shall no man prevail. They that strive with the Lord shall be broken to pieces; against them shall he thunder in heaven. The Lord judgeth the ends of the earth." Now, I ask you, as men and women of common sense, whether the charge brought against the ונתנה תקף does not apply equally to the glorious hymn of Hannah? Verses occur in it, of which it might be said that God is therein described as occupied in forging tortures for His creatures. But would not such a statement be the outcome of the most shallow reasoning? The God whom we adore is not an impersonal being, such as the Agnostic would fain have us believe, who dwells in some far-off laboratory of power, and who having called the Universe into being, has flung it out of His hand, and left it to shift for itself. But He is the All-wise and the All-good Sovereign who rules the world with loving kindness and with truth, who guides and shapes all things after the counsel of his own will, not merely the destinies of nations but the events of each individual life, the duration and the end thereof, with all its chequered phases. Why, to gainsay this would be to deny the truth of Divine Providence, which breathes on every page of Holy Writ, wherein we are taught that "The Lord looketh from Heaven, He beholdeth all the sons of men. From the place of His habitation He looketh forth upon all the inhabitants of the earth; He that fashioneth the hearts of them all, that considereth all their works." The author of the ancient Meditation upon the Day of Judgment speaks of God as decreeing the mode of death of his creatures, whether it is to be by natural causes or by some sudden and terrible accident. "Who by fire and who by water, who by strangling and who by stoning." Here, perhaps, a sad but all too true an insight is given us into the times of the writer, when these were the modes of death to which many a hapless Hebrew was condemned, who would not renounce his faith. And further on, repeating almost the very words of Hannah, he speaks of the Supreme Arbiter of events as decreeing who is to live at ease and who is to be chastened; who is to be made rich and who is to be made poor. Let me ask the critic, Do we not witness these vicissitudes daily among the children of men? Are they the work of blind chance and not ordained by the will of the Supreme? But it will be argued, Does not the fact here stated, that at the commencement of the year God decrees and predestines what is to befall man, does this not tend to encourage fatalism, the belief that all things happen by inevitable necessity, that consequently it matters not how we act, for whatever will be, will be? Now, my brethren, it seems to me that it is just this false opinion which the prayer is intended to reject and to disarm. It instructs us, even as we are taught by the Heaven-inspired Bible and informed by the Heaven-guided events of history and of each individual life, that there is a Retribution, that evil pursueth the sinner, that though hand be joined to hand, the wicked shall not go unpunished: that the soul which sinneth shall die, that the way of transgressors is hard. But we are further told that it is within our power to avert the consequences of our misdoings: ותשובה ותפלה וצדקה מעבירין את רוע הגזרה, that "sincere repentance, earnest prayer, and genuine amendment (for this, as I have afore time proved to you, is the force and true meaning of the word צדקה) avert the evil decree." Now surely you will agree with me, that this truth is duly accentuated and emphasised in our liturgy during the awe-inspiring days. And thus also the prayer with which we are now concerned continues: "For thou desirest not the death of the sinner, but that he turn from his evil way and live. Nay, unto the day of his death dost thou wait for him, and if he repent straightway dost thou receive him."

I do not wish for a moment to imply as though these various themes were not beset with many and difficult problems. How can we reconcile Divine justice with the misery of the righteous and the prosperity of the wicked which we behold on earth? And how can we be said to possess free will, if the Almighty Ruler has fore-knowledge of all our actions? Since men began to reason they have speculated on these various questions, and philosophers and would-be philosophers to this day reason high—

> "Of Providence, Fore-knowledge, Will and Fate,
> Fixed Fate, Free-will, Fore-knowledge absolute,
> And find no end in wandering mazes lost."

And you will remember, that on many occasions we have ventured reverently to approach these questions and given them our earnest thought, and been enabled to lift up one little corner at least of the curtain which hides the workings of Almighty Providence from us. Thus, we read in our Sabbath portion this day, Gen. xiv, 13: "And He said unto Abraham, know of a surety that thy offspring shall be a stranger in a land that is not theirs, and they shall afflict them four hundred years." Reasoning from one narrow point of view it might be argued that the Lord is here brought before us as forging tortures for his creatures, even for those who are yet unborn, for by His Divine decree He dooms the posterity of Abraham to slavery in a strange country. Yet being enabled to look back upon that eventful history, we know how wisely and lovingly our forefathers were trained and disciplined by the thraldom they endured, how they were chastened and purified in the iron furnace of Egypt.

One further difficulty remains to be noted, which, however, I must treat briefly. The writer of the leader objects to the fact that the divine Being is mentioned as signing and sealing the fate of man on special days. Exception is likewise taken to the fact that not the Israelites only but the rest of mankind also are being judged. I must, at the outset, remind you that this criticism is unjust towards the ונתנה תקף for not in that prayer only but throughout the liturgy, the New Year and Atonement Day are described as days of judgment. Thus the *Musaph Amida* declares וברור בו יפקדו להזכירם לחיים ולמות, "And the creatures are visited thereon and remembered for life or death." And again in the היום הרת עולם we declare, "this day he causes all his creatures to stand in judgment before Him." Now it is perfectly true that we have no right to limit the heavenly Assize to any specific time or place. And thus the Talmud teaches (Rosh Hashana p. 16) "Man is judged every day, man is judged every hour, even as it is said, 'Thou visitest him every morning; thou triest him every moment.'" Who, indeed, that has any belief in the Omniscient but will acknowledge that God judges us from the dawn of reason even until death, for every thought we conceive, every word we utter, every deed we perform. If you will refer to the commentary of Abarbanel on the section of אמור which treats of the institution of the day of blowing the cornet, you will find a learned excursus devoted to the reconciliation of the appointment of a special יום הדין with the perpetual divine judgment. I would now but claim your attention to the following points. When God ordains one day in the year on which he summons us to confess our sins and crave forgiveness from Him, when another day is proclaimed as the Day of Memorial on which the *Shophar* is to be sounded, to stir us out of our apathy, to rouse us to the great work of penitence and expiation; when we take to heart the fact that on the right performance of this duty depend our welfare on earth and our happiness hereafter, is it, I ask you, derogatory to the majesty and the greatness of the Godhead to think of Him on those days as sitting in judgment upon us? Not merely upon us but on all the indwellers of the earth, for we do not think, as our detractors would fain make it appear, as though He loved the descendants of Jacob only, whilst the fate of the rest of mankind is a matter of indifference to Him. He is not a tribal God, but the Lord, the God of the Spirits of all flesh, the God alike of Jew and of Gentile. It must be confessed that the meditation, of which we have been speaking contains

several anthropomorphic expressions. But these anthropomorphisms run throughout the Bible, adopting, as it does, the ordinary language of mankind. The late Mannheimer, the famous preacher of Vienna, says in a note to his translation of this Prayer, that while it must be admitted that the Divine rule is portrayed therein according to human ideas, the expressions that are employed are for the most part culled from the Bible. "And there are few prayers," he continues, "conceived with so much power and fervour. And surely mere sober, cold metaphysical reflection will never satisfy the heart that longeth for its God." Thus wrote one, whom no one would dare to reproach with obscurantism.

The theme is one which needs further development, but I must not detain you any longer this morning. I would only ask you this one queston. The Piyutim were written by fallible human beings, and consequently are not free from human error. But instead of sitting in the scorner's seat and searching out foibles and imperfections, would it not be more befitting the sanctity of the Day to dwell and meditate upon those passages which, we know beyond a doubt, have in the past kindled the most fervent devotion and evoked the most genuine fervour, so that these godly emotions may still be quickened and stirred and fostered within us, for the better ordering of our daily lives?

THE JEWS IN DEMNAT.

At the recent meetings of the Anglo-Jewish Association and the Board of Deputies, voluminous despatches were read, which had been forwarded to the Association and the Board by the Foreign Office, and related to the action taken by Sir John D. Hay in consequence of fresh outrages to which the Jews of Demnat had been subjected. Although the situation has since then been materially altered, owing to the violent death of the Governor of Demnat, we reproduce the more important of the despatches, in order that the fullest publicity may be given to the vigorous language employed by Sir John Drummond Hay in his remonstrances with the Vizier, and to the cordial approval which his action has met with at the hands of Lord Salisbury.

The following are the two despatches from the British Minister at Tangier referred to in the letter from the Foreign Office, published in our issue of the 16th:

Tangier, July 13th, 1885.

My Lord,—With reference to previous despatches on the subject of the tyrannical and cruel treatment suffered by the Jewish inhabitants of Demnat at the hands of the Governor of that town, and of the steps I had taken, in concert with my colleagues of France and Italy, to obtain redress from the Sultan and the better treatment of these unfortunate people, I have the honour to transmit the translation of a letter addressed to me by the Rabbi David Amar, the chief of the late deputation from Demnat, and to the British and Austrian interpreters, Mr. Abensur and Mr. Pariente (these officers are Elders of the Hebrew Community at Tangier, and have been the channel of my communication with Rabbi Amar), reporting the outrages which have been committed by a Mahomedan mob in the presence of Moorish officials, on their entry into Demnat.

In the month of March I received a letter from the Vizier, requesting me, in the name of the Sultan, to send the Demnat deputation to the Court under "promise of safety and kind treatment," an engagement which has been repeatedly made by the Vizier in previous and later letters. With such a guarantee emanating from the Sultan himself, my colleagues and I urged the deputation to go to the Court, and thence to Demnat, and we addressed an identic letter to the Vizier, of which a translation was transmitted in my despatch, No. 23, of the 26th March.

The Italian Minister and I requested M. Feraud, the French Minister who visited the Court at the same time as Amar and his coreligionists, to use his good offices with the Sultan, in our joint names, in their behalf, and to obtain for them a Shereefian letter to the Governor and authorities of Demnat, requiring that they should be well treated and that justice should be done. The Italian Minister and I had urged that the Commissioners, Cid Bubekir Ben el Hadj el Bashir and M. Corcos, a Jewish merchant of Morocco, should again proceed to Demnat on the arrival of the deputation to aid in obtaining justice from the Governor.

M. Feraud, on the 12th of May, during his return journey from the Court, addressed me a letter, of which I have the honour to enclose a copy, transmitting copy of a Shereefian Edict, obtained by him, placing the Rabbi David Amar under his Majesty's special protection.

No mention had been made of the Vizier's replies to me of my request that the Commissioners should be sent to accompany the deputation on their return.

Immediately on receipt of Rabbi Amar's letter, I addressed a note to the Vizier, of which I transmit a translation. If it be found that I have expressed my indignation at the commission of these fresh outrages in language which may possibly be considered to be energetic, I beg to observe that that I have done so feeling that I have been egregiously deceived by the formal assurances given me by the Vizier, in the name of the Sultan, which had led me and my colleagues to guarantee to the Jews that they would be well treated, and have thus caused us to unwittingly bring upon these unfortunate Jews their present misfortunes, for which they will naturally feel we are in a great measure responsible.

I trust that under these circumstances, Her Majesty's Government will approve my conduct and will authorise me, in case the Sultan does not spontaneously dismiss the Governor of Demnat, to repeat in the name of Her Majesty's Government a requisition that he be removed.

I have, etc.,

(Signed) J. H. Drummond Hay.

The Most Noble the Marquis of Salisbury, K.G., &c., &c., &c.

Tangier, July 17, 1885.

My Lord,—With reference to my despatch No. 54 of the 13th inst., I have the honour to inform your Excellency that Cid Mohammed ben Suleyman, one of the Sultan's Secretaries, at present residing in Tangier, has received a letter from the Vizier dated the 23th of Ramadan (July 8), acquainting him that His Shereefian Majesty having received from the Jewish deputation of Demnat an account of the fresh outrages committed on them on their arrival at that town, had expressed extreme displeasure, and had immediately given orders that the Jews of Demnat should be placed under the jurisdiction of the Military Governor of Morocco, Kaid Hamecdar El Meubahy, that His Majesty had despatched the second usher of his Court, an officer of high rank, to carry out these orders and to take measures for procuring the safety of the Jews, and that His Majesty had further directed that the Deputation and the Rabbi, David Amar, should proceed to the court to submit to His Majesty their grievances and claims against the Governor.

When these orders were given the Sultan had not received the letter I had addressed to the Vizier. It is satisfactory, therefore, to learn that his Shereefian Majesty has taken these steps spontaneously.

I am informed by Cid M. ben Suleyman that he thinks it very probable that when the Deputation of Jews submit in person their complaints to His Shereefian Majesty, the Governor of Demnat will be disgraced and placed under arrest.

Cid Hamecdar El Meubahy, under whose jurisdiction the Jews of Demnat are now placed, is also Governor of the Jews of Saffi and other districts, and is said to be just and humane. No complaint that I am aware of has ever been put forward by the Jews against him.

I have &c.,

(Signed) J. H. Drummond Hay.

The Marquis of Salisbury, K.G., &c., &c., &c.

Sir J. D. Hay's emphatic remonstrances are set forth at length in the following letter which he addressed to the Vizier of the Sultan.

Translation.

Sir J. Drummond Hay to the Vizier.

Tangier, July 11.

On the 8th Jumad II. (March 26) the Representatives of France and Italy, and I as the Representative of Great Britain, addressed you an identic letter, making known that in pursuance of the wishes which had been repeatedly expressed to us by His Shereefian Majesty through you, the Jewish Deputation from Demnat, who had fled to Tangier from the cruel persecution of their Governor, had been recommended to return to their native town, as the most formal assurances had, as we declared to them, been repeatedly given to us by you, in the name of the Sultan, that the Governor of Demnat had received peremptory orders from his Shereefian Majesty to desist from future persecution of the Jewish inhabitants, that full justice would be done them in effecting the settlement of their claims and grievances, and that the Shereefian Edicts which had been enacted, enjoining humane and just treatment of the Jews at Demnat, would be strictly carried into execution.

In pursuance of His Shereefian Majesty's express orders the Deputation was required by us to proceed in the first place to the Shereefian Court at Fez, to submit their grievances and claims to His Majesty, and to receive the Shereefian letter, which, it was engaged, would be addressed on their behalf to the authorities at Demnat.

In the letter we then addressed you, it was suggested that Cid Bubeker Ben el Hadj el Bashir and the Jewish merchant, Corcos of Morocco, who in the beginning of this year had been appointed by the Sultan as Commissioners to enquire into and report upon the conduct of the Governor of Demnat, should be ordered by His Majesty to accompany the deputation on their return, to aid them in bringing about with the Governor a satisfactory settlement of their grievances and claims. On the 4th of May a letter was addressed to me by the French Minister, who had been requested by the Italian Minister and by myself to take advantage of his visit to the Shereefian Court to support in our names the petition of the Jewish Deputation to His Majesty for justice, informing me that His Majesty had issued an Edict, of which the French Minister transmitted a copy, making known to the Governor and other authorities at Demnat that the Elder David Amar had been placed under His Majesty's especial protection, and ordering that he should be well treated and protected.

On the 24th Shaban (June 8) you inform me "the Jews of Demnat, who were at the Court, have returned to Demnat provided with Shereefian edicts for their protection and safety, and with Royal Letters to the Governor and Kadi of Demnat, and to the Administrators of taxes, directing that they should settle their claims, but should defer the more serious claims, such as those for blood money, until the Sultan shall have arrived at Morocco, and their Governor who is now on the 'Harka' (military expedition) shall have returned. His Khalifa (Lieutenant Governor) now in the town will, however, take steps to settle claims except those for blood money."

To my great astonishment and I may add, indignation, I have received a letter from David Amar, 21st June, of which I transmit an extract, giving an account of the cruel outrages he and his brethren suffered on their arrival at the Gates of Demnat. Instead of justice and kind treatment, as was promised to them by his Shereefian Majesty, they were stoned, beaten, wounded and robbed, and had to take refuge in a neighbouring town which is not under the jurisdiction of the Governor of Demnat.

I request that you lose no time in submitting to His Shereefian Majesty this letter and extract from the letter of David Amar. His Majesty in his wisdom will comprehend, without further comment on my part, that His Majesty's orders have been openly disobeyed and His edicts treated as waste paper by the Governor of Demnat, whilst the formal assurances given to us, as the representatives of friendly Powers, by his Shereefian Majesty, that the members of the deputation and H. M.'s unfortunate Jewish subjects of that town should have justice and be kindly treated, have been falsified by the Governor and his dependents. His Shereefian Majesty, in his clear judgment, will also understand that the fact of His Majesty having repeatedly requested, through you, that I and the Italian Minister should urge upon the deputation of Jews to return to Demnat, and should give assurances in his Majesty's name that they would be kindly treated, causes this question to assume a grave aspect, for we, as the representatives of great and friendly Powers, have thus been led to give solemn promises, in the name of His Shereefian Majesty and of yourself, to induce the unfortunate Jews to return, engaging that they would be treated with justice and kindness. We have been deceived, and have thereby been led to deceive the Jews who confided in us.

I may here remark that no attention was paid by you to the recommendation of the Italian Minister and myself that Cid Bubekir should again be sent by order of the Sultan, to accompany David Amar and the other members of the deputation on their return to Demnat. I had requested Cid Bubekir to be ready to go to Demnat, should he receive His Majesty's orders to that effect, but he informs me, as also does David Amar, who had written to him to urge that he should come, that His Majesty had not authorised him to return to that town. Had the order of His Majesty been given to Bubekir to accompany the Jewish deputation on their return, it is more than probable that the Governor, his dependents, and the Mahomedan population would not have ventured to commit the outrages, which they are reported to have committed.

It will be my painful duty to submit to Her Majesty's Government all the correspondence that has taken place with you upon this subject, and to await their instructions before I take any further steps. I trust that, before I receive their reply, some substantial and satisfactory proof may be spontaneously given of His Majesty's displeasure at, and entire disapproval of, the tyrannical conduct of the Governor, and of his marked disobedience of His Majesty's orders, by his removal. If this is not done, I will not conceal from you that the impression which may be left upon the minds of all who read the correspondence will be that I and the other representatives have been egregiously deceived by your assurances, and that the Governor of Demnat would never have ventured to act with such manifest disobedience had he not received covert support in his misdeeds.

In conclusion, I have to express my confidence in the generous and humane sentiments which are known to animate His Shereefian Majesty towards his Jewish subjects, and I am therefore, led to expect that His Majesty will spontaneously take decided steps to chastise those authorities who have been guilty of disobedience, and have acted in a manner to bring disgrace upon His Majesty's Government in the eyes of the civilised world, and to estrange the friendsaip of foreign Powers, which it is His Majesty's anxious desire to cultivate and cement.

I implore his Shereefian Majesty to take immediate steps to ensure the safety of those Jews who have fled from the cruel persecution of the Governor of Demnat, and generally of the Jewish population of that town.

(Signed) J. H. Drummond Hay.

Ramadan 28, 1302.

The other documents included in the despatches are: Complaints of fresh outrages addressed by Rabbi David Amar, of Demnat, to Sir John D. Hay and others; the Sultan's edict granting "full security and tranquility" to Rabbi Amar; a communication from M. Féraud, the French Minister, to his British colleague, on the subject of the position to be held by the Rabbi, and a letter from Rabbi Amar to Cid Bubekir el Bashir, the Sultan's Commissioner, requesting him to join the Jewish Deputation.

Female Beauty.—Give to your face, neck, arms, and hands fascinating beauty, brilliancy, and charming fragrance of the lily and the rose, by the application of Bridal Bouquet Bloom. It is a milky and hygienic liquid. For creating, restoring, and preserving beauty it is without a rival in the world. Sold by all Chemists and Perfumers at 3s. 6d. Depôt, 114 and 116, Southampton Row London.—[Advt].

CENTENARY OF A JEWISH FIRM OF BOOKSELLERS.

[FROM A CORRESPONDENT.]

Frankfort, the birthplace of Goethe, was at one time the city in which, more than in any other in Germany, publishers flourished. One of the oldest firms in the trade is that of Joseph Baer & Co., which on the 29th of August last completed the first century of its existence. But although one hundred years old, it does not suffer from advanced age; on the contrary, it flourishes, is likely to flourish for generations to come, and is more vigorous than ever.

Joseph Baer & Co. enjoy a world-wide reputation as antiquarians, a reputation they have acquired in spite of many difficulties. During the last decades of the 18th century, the Baer family had migrated from Hanau and Bockenheim in the vicinity of Frankfort-on-the-Main. The prevailing intolerance prevented Joseph Baer, the founder of the firm (who was born in 1767 and died in 1851), from becoming a citizen of Frankfort, and from establishing a public business. But in 1785, at the age of 18, he found means to set up a small second hand bookseller's stall at Bockenheim, the trade having to be carried on, so to speak, in a clandestine manner; Joseph Baer had two things in his favour—great circumspection and honesty of character. With the aid of these qualifications he soon succeeded in securing influential patronage, whereby he was enabled, after many struggles, to become a Frankfort citizen. He thereupon transferred his domicile to that city. But his difficulties in no way came to an end. According to the then existing laws he as a Jew, was only permitted to obtain a license as a huckster, and, as such, he could only buy and sell second hand books, but could not publish new ones. These restrictions remained in force until the second decade of the present century. Great as were his business cares, these did not prevent Joseph Baer from devoting the closest attention to the education of his children. His son, Leopold, born at Bockenheim in 1804, studied at the Frankfort Gymnasium from 1815 to 1820, and then entered his father's business, which, at that time, had already become very extensive. In 1824, another son, Hermann Joseph Baer, was taken into partnership, and as both young men were very clever and exceedingly industrious they soon witnessed the fruits of their labours in the ever increasing importance of their establishment. With a quick perception of the exigencies of their trade, the brothers, before long, raised the second hand book-selling trade in Germany to a far higher level than it had ever yet attained. They divided their labours: the younger undertook long journeys to Holland, Italy, England and France, for the purpose of purchasing important and rare works, while the elder conducted the business in Frankfort deriving immense advantage from his profound bibliographical knowledge. Men of letters and public libraries throughout Europe entered into the most intimate relationship with the two brothers, acquiring through them valuable materials for their studies and libraries. The public libraries on the Continent, and, curious to relate, none more so than those in Russia, depended on the firm for the supply of any rare work in which they were deficient.

The first "stall" established by Joseph Baer was situated in the Dominican Convent, thence it was removed to the Steingasse, but with the growth of the business it had constantly to be moved to other and larger quarters, until in 1860 the firm bought a house on the Rossmarkt, very appropriately located opposite the Guttenberg monument. There the house is still carrying on its prosperous trade.

A most important event in the history of the undertaking occurred in 1853, when Leopold Baer was appointed Chief Commissioner to the Imperial Public Library in St. Petersburg and the Public Museum in Moscow. His appointment was accompanied by the Russian Gold Medal "for Merit." He died in his shop of heart-disease on the last day of 1863. The business was continued by his widow (née Helene Toeplitz) and his brother Hermann; but the latter withdrew from the partnership in 1872. A year previously the concern had been extended by the opening of a branch in Paris, with Dr. Hartwig Derenbourg as managing partner; but on the death of Hermann Baer, the Paris house ceased to be connected with the original firm, which is now conducted by Simon Leopold Baer. It could not be in better hands. Like his predecessors, he has brought an immense store of knowledge to bear upon the business, and like them also, he is distinguished for his unimpeachable probity and integrity. He has further followed their example in making his premises a home for the learned, who flock thither from all parts to examine his stores of rare and precious works, from which they are allowed to make any extract they like, without let or hindrance on the part of the owner. An idea may be obtained of the immense character of the collection from the fact that the shelves contain nearly 300,000 works. On the occasion of the centenary, the firm published a Jubilee Catalogue of 1,000 valuable works in the Antiquarian Department, illustrated by a portrait of the founder, Joseph Baer. The aggregate value of the books enumerated in that catalogue reaches to about £10,000. Whilst speaking of catalogues, I may mention that the first catalogue published by the firm appeared in 1864; since then it has issued 170 large technical, and 355 monthly advertising catalogues.

Having given a brief sketch of the firm's history, I will now devote a few lines to an account of the centenary. From an early hour on the 29th of August, the day of the centenary, visitors flocked to the residence of Herr Simon Leopold Baer, to congratulate him on the rare and auspicious event, and it is but right to say that Jews and Christians vied with each other in doing him honour. Among those who officially paid their felicitations to Herr Baer were the civic authorities of Frankfort, the City Librarian, Dr. Ebrard, deputations from the Boersenverein of the German publishers of Leipsic, the Leipsic Association of Booksellers, who presented addresses richly and artistically illuminated, the Strassburg Library represented by its Librarian, Dr. Barack, and other Associations in Germany. The local Association of Frankfort booksellers presented a memorial gift, embellished with beautiful drawings by Eugen Klonisch, together with an address bearing the signatures of every bookseller in the city. The employés of the firm presented an address ornamented in colours, with elaborate designs by Lüthi, illustrating the history of the art of printing, and that of Frankfort in particular. Director Von Rau gave a handsome silver goblet, and Councillor Klemm, of Dresden, formerly a tailor, but now a collector of "Incurables," of which he has an immense number, presented a copy of his catalogue, printed on Dutch paper and bound in wood taken from the old bridge of Mayence. The firm likewise received many other handsome presents, laurel wreaths, bouquets, and innumerable congratulatory telegrams.

The firm itself dedicated to its friends an essay on the oldest Frankfort printer, Beatus Murner (1511—1512), written by one of its employés, Herr M. Sondheim (also a Jew), a young man of great genius and ability, who promises to make his mark in the world. He certainly bestowed great care on his essay, which is beautifully printed and adorned with facsimile reproductions of ancient types. The book was only printed as a MS., and as only 200 copies were struck off, it is sure to become one of the rarest of little works. Its author must have spent no little time and trouble in collecting the material, which he has edited with great skill and knowledge, and for which he had to ransack many libraries and hunt through many volumes. In the evening a banquet was given to about 50 guests by Herr Baer, who presided, being supported on his right by his octogenarian mother, and on his left by his charming wife. The management of the fête was undertaken by Dr. Ebrard, the City Librarian, and, as is customary in Germany and on the Continent generally, the toasts were interlarded between the several courses. It is unnecessary to give all the toasts; but it will suffice to say that all the speakers not alone testified to the universal reputation of the firm of Joseph Baer and Co., but were full of praise of its head. Herr Levi, of Stuttgard, presented a Diploma from the Royal Library in that city, and telegrams were read from the Court, the State Library, and the St. Boniface Library in Munich, the Imperial Public Library in St. Petersburg, the Library of the Imperial Reichstag in Berlin, and the Chief Librarian at Leipsic. One of the surprises of the evening was an excellent drinking-song, which was sung during the evening, and which was composed by Herr Baer's brother-in-law, Herr Jacob Epstein, who for many years resided in London, but has again taken up his abode in his native country.

It may be mentioned, in conclusion, that the Strassburg Library is greatly indebted to Messrs. Joseph Baer and Co., for it was chiefly through their instrumentality that the Library was restored. This fact accounted not alone for the presence of the Librarian at the fête, but also for the high eulogy which he passed on the firm in the course of his speech.

The history of Joseph Baer and Co. is a glorious example to be followed and imitated by this and future generations. For we have here a house built upon the rock of honesty and integrity, and administered with great genius and foresight, not solely by its founder, but by his descendants for three generations, of whom not the least worthy is its present honoured head.

The School Board.—On Monday a large meeting in favour of the re-election of Miss Davenport-Hill, as a member of the London School Board, was held at the Bishopsgate Infant Schools. Mr. Lewis Emanuel addressed the meeting in support of a resolution of confidence in Miss Hill. Mr. M. H. Levirton also spoke. In the course of his remarks he expressed his satisfaction as a Jew that his coreligionists had so largely availed themselves of attending the Board Schools, there being now nearly 3,000 Jewish children receiving education at these schools, and he expressed an opinion that the Jewish community might after all lead the way in solving the denominational difficulty. The meeting terminated with a vote of thanks to the Chairman. At another meeting held on Wednesday, at the Auction Mart, Tokenhouse Yard, Miss Hill mentioned the very interesting fact that in Sweden a Jewish gentleman named Abrahamson had established, at his own expense, a school for teaching handicrafts ("sloed") to school children.

Jews' Infant School.—The Evelina prizes for Biblical subjects have been awarded to Miss Leah Samuels for an essay on the "Mosaic Sanitary Law," and to Miss Hannah Abrahams for an essay on the "Book of Judges." Mr. Marcus Adler, who examined the essays, in his report to the Rev. J. A. Simmons, the Hebrew instructor, says, "the essays are exceedingly good and reflect great credit on your method of teaching which shows that you have evidently not forgotten the moral teaching whilst assuring yourself that the historical data are well remembered.

Shechita Board.—The usual half-yearly statement of the income and expenditure of the Shechita Board has been issued. The total income was £2,947 10s. 8d.; cash received for slaying cattle was £2,148 9s.; poultry, £321 4s.; for Shomerim £385 5s. The surplus for the half year (after division of profits for the last half year £300) is £352 3s. The cattle slain during the half year was: Oxen slain 10,986 (1884, 11,270), כשר 7,768 (1884, 7,483), calves slain 2,459 (1884, 1,871) כשר 1,746 (1884, 1,403), sheep slain 21,214 (1884, 20,701), כשר 14,672 (1884, 14,098). Of the total number slain 143 were rejected as unfit for human food. The surplus income of the Board is divided between the United Synagogue and the Spanish and Portuguese Synagogue, in the proportions of three-fourths to the former and one-fourth to the latter.

The Master Cutler of Sheffield and the Jews.—On Thursday, the 22nd a meeting of the British and Foreign Bible Society was held at the Cutlers' Hall, Sheffield; the Master Cutler, in the Chair. The Rev. A. A. Green was present, and was called upon to address the meeting. Mr. Green said that Jews must look with pleasure on the efforts of Christians to spread the word of God and even to spread their own religion among those whose minds are a perfect blank as to any conception of the Deity. Mr. Green then said that a little outside criticism did no one any harm, and the Jews had had so much of it that he proposed to turn the tables for once and tell a Christian audience how inconsistent much was that is done under the name of Christianity. He advised them to correct the abuses which were unchecked in their own midst rather than endeavour, as the Bible Society did, to convert an intelligent religious body such as the Jewish community. Mr. Green spoke in the highest terms of the late Lord Shaftesbury. "True," said he "the noble Lord was active in promoting the conversion of the Jews, but his strongest argument was not conveyed by his missionaries, but by the example of his own upright conduct and noble life. I tell you my Christian friends that if you wish to convert us Jews, the best thing you can do is to live lives like Lord Shaftesbury, and then—if you do not convert us you will at any rate have bettered yourselves." Mr. Green was received with loud cheering, and the Master Cutler said that so far from mistaking the spirit of Mr. Green's remarks, he would himself propose a vote of thanks to him in the belief that similar addresses from similar men would do much in this and other countries to allay anti-Jewish feeling where it existed. The vote was carried by acclamation.

Leicester.—The Committee of the Leicester Jewish Cemetery Purchase Fund, organised in March last, have issued an appeal for contributions. The Committee state that the Congregation in Leicester having increased in number of late years, it is deemed most imperious to have a Jewish cemetery in the town, the existing arrangement with the Birmingham Congregation, as regards burials, being moreover expensive and inconvenient. The probable cost of the cemetery and buildings will be about £1,000. It is intended that the cemetery shall be presented to the Leicester Hebrew Congregation in perpetuity.

"Our Mediterranean Holiday."—Under this title Mr. Lawrence Nathan, of Liverpool, has published a "chatty" diary of a two months' trip from Liverpool to Constantinople and back. The diary is somewhat common place, but occasionally justifies its publication. The descriptions of places visited are more than "twice told tales." The writer has not failed to notice the cosmopolitanism of Constantinople, even Hebrew figures in the bye-laws of a Railway Company and in the prospectus of a Life Assurance Company.

Safe-Guards for Health.—Sanitary Importance of Washing at Home.—This can be done with ease and economy and the clothes made beautifully sweet, wholesome, lily-white, and fresh as sea breezes, by using Hudson's Extract of Soap, avoiding all risk of contagion with infected clothes at laundries, or where the washing is put out. No fraying of the clothes as hard rubbing, scrubbing brushing, or straining is unnecessary. No rotting of the clothes as when bleaching chemicals are used. The dirt slips away, and wear and tear, labour and fuel are saved. Hudson's Extract of Soap is a pure Dry Soap, in fine powder, rapidly soluble, lathers freely, softens water. A perfect Hard-water Soap, a Cold-water Soap, a Hot-water Soap. Unrivalled as a purifying agent. Sold Everywhere, in Packets, One Penny and upwards.—[Advt.]

BIBLE FLOWERS.

Bible Flowers and Flower Lore. (Hodder and Stoughton, 1885.)

The plan of this little work is happy, but the execution is not altogether satisfactory. In the first place the tone in which the articles are written hardly rises to the dignity of the subject. The author is not content with the commonplace assertion that differences of opinion have widely divided critics. 'Controversy has waxed hot and fierce," the identity of such a plant "has been angrily debated." In the very teeth of an assertion that many opposed views have been held on a certain point, we are told that the point presents "no great difficulty." Though Gesenius, Michaelis, and others conjecture that *Aroer* is not a plant, our author declares that "there can be no doubt whatever that the Hebrew word here used by the Jewish seer designates a plant." Seeing that many Rabbinical authorities (the Talmud, for instance) and Josephus interpret *hariyonim* literally it is some concession that our author admits that their opinion *may* be right. He goes on to remark, however, that "there can no longer be any doubt"—that they are quite wrong after all.

Turning to the matter contained in this attractive little volume, we find it on the whole interesting and well compiled. The author, indeed, sometimes assumes an air of originality while enunciating the commonplace knowledge which is centuries old, as when he tells us that the "Rose of Sharon" is not a rose, and the "Lily of the Valley" not the flower we know by that name. We should not imagine that many readers were ignorant of the fact that the identity of these, as well as of several other Bible plants, is very uncertain. In fact, the only certain thing is our uncertainty. The writer, in his account of the *maluach* (which he, in accordance with a pretty general opinion, identifies with the mallow), ventures on a little philology which would make Professor Skeat shudder. He is "strongly of opinion" that the Latin *malva* and the French *mauve* are derived from the Hebrew. They are really from the Greek. As if this were not bad enough, we are further informed that *guimauve* (the French name for a species of mallow) is only another form of *malve des Juifs*. The prefix *gui* has as much to do with *Jew* as has the first component of a Jew's-harp. *Guimauve* is, in fact, the Latin *ibiscum-malva*, *i.e.*, *bis-malva*, as a glance at Littré would have shown the writer.

We notice a rather serious error on page 91, to which the writer was determined to call our attention. When one finds a passage finished off with the remark: "After such a fashion is learning manufactured in our days," one naturally looks for accuracy in the profferer of the complaint. In this particular case one would look for it in vain. It appears that a Lady Calcott, arguing for the identity of the *kikayon* of the Book of Jonah with the *oil of kik* of the second chapter of Mishnah *Sabbath*, says that the Jews of London use the "oil of kik" for the preparation of the Sabbath lamps, "it being one of the five kinds of oil tradition allows" for the purpose. To this our author replies: that London Jews do not use this oil: that Lady Calcott had read a translation of the Mishnah in question, and assumed that as the "kik" there mentioned had been identified with castor oil, therefore the Jews use castor oil for their Sabbath lamps. In short, the writer seems to know as little as Lady Calcott herself (we only know her view from the quotation before us) that as a matter of fact *the oil of kik is among the oils distinctly forbidden for use in the Sabbath lamp.* Lady Calcott must have omitted a *not* in her edition of the Mishnah, and strangely enough the same error must have distinguished our author's copy also.

The "Love-Plant or Mandrake" is the subject of one of the best articles in the volume. The traditional ascription to the mandrake of magical properties is, excepting some faults of style, well illustrated and at quite sufficient length. There are, it is true, one or two inaccuracies, but these are not important enough to count for much. Though we are here told that the "love-plant has anything but an agreeable perfume," we were under the impression that this applied only to the root, but that the odour of the flowers and fruit was not at all unpleasant. It should have been indicated that while the passage in Josephus probably refers to the mandrake, it is not altogether certain that such is the fact. So, too, the author is slightly in error in asserting that the only way to get the plant up was by means of a dog. Josephus mentions another way, though the alternative method was much more dangerous and unpleasant.

We have probably said sufficient to indicate within what limits "Bible Flowers and Flower Lore" may be regarded as a useful addition to the literature of the subject. A little more care in compilation, a little more moderation in dealing with opposed views, would have materially improved it. But, even as it is, the volume presents a good deal of information in a small compass and in a pleasant if not faultless style.

Morocco.—Our Tangier correspondent writes, under date 9th of October: "I hear that a representation to the Anglo-Jewish Association is about to be made on behalf of some Jews who are pining in the Morocco prisons for tax-money which they have been unable to pay to the Sultan. It is to be hoped that some effort will be made to get these unfortunates released.—Mr. Elias Benatuil has been appointed by the United States Government to the post of Consular Agent at Larache, a post held by the late Mr. Mesod Abecasis for over thirty years. Mr. Benatuil's well known energetic defence of his oppressed coreligionists will no doubt render his official appointment of great beneficial influence upon the Jews of his district. He carries with him the best wishes of all this population."

Austria-Hungary.—After having been for four years without a place of worship, the Jewish Consecration of Tisza-Eszlar have had the satisfaction of consecrating their new synagogue. The former synagogue was destroyed by the mob in connection with the riots resulting from the alleged sensational murder of Esther Solymosi.—The Hungarian national poet, Moritz Jokai, has published in the *Nemzet*, of which he is chief Editor, a glowing article on the impression which the universal observance of the solemn Jewish festivals at Buda-Pesth created on his mind.—Professor Rohling, of Prague, has withdrawn from his action against Rabbi Dr. Bloch for libel, in connection with a declaration of the former that the Talmud sanctioned murder for ritual purposes. Dr. Rohling, who had first vainly attempted to obtain a postponement of the trial, has been condemned to pay all costs.

Cohnheim.—Dr. Burdon Sanderson, in an address to the Medical Society of University College, on October 14th, gave an interesting sketch of the life of Julius Friedrich Cohnheim, who received his first education at home, and entered the Gymnasium of Prenzlau, in Pomerania, in 1852. Of his antecedents, all that Kühne tells us is that he belonged to a Jewish family, and owed much to his mother, an energetic and self-sacrificing woman, to whom he was devoted to the end of his life. During his school life he lived, as Kühne said, "unter schweren Verhältnissen aber reich an Liebe." He had not only to do his school work, but to teach his brothers and sisters. He finished his Gymnasium course in 1856, and went to Berlin University at the age of 17. At Berlin it is recorded of him that he was a gifted, ready-witted and likeable fellow, and that he worked hard. "As is so generally the case among the Jewish community, he was helped through the difficulties which arose from poverty through the kindness of friends and relatives." Dr. Sanderson then dwelt on Cohnheim's scientific career, when Professor of Pathology at Breslau and Leipsic, speaking highly of his work in regard to the circulation, the pathological effects of the obstruction of arteries, and the modern doctrine of inflammation, and noting Cohnheim's generous recognition of the early discoveries of Koch.

We are requested to mention that a course of three conversational lectures, on the chief characteristics of the Hebrew language, will be delivered by the Rev. A. Löwy at the Czentes Street School, on Tuesdays, at 2 p.m. The first lecture will be given on Tuesday next.

Among the most interesting of the pieces represented at the Students' Rehearsal of Wednesday last, at the Guildhall School of Music, may be mentioned a violin solo by Master Ernest Mose, who, for his age, showed sufficient merit to deserve hearty encouragement.

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Office of the JEWISH CHRONICLE, 2, Finsbury Square, E.C

SOUP KITCHEN FOR JEWISH POOR.

The President and Committee beg to submit the Annual Balance-Sheet of the Soup Kithen and Passover Relief Fund.

THE TREASURER, IN ACCOUNT WITH THE COMMITTEE OF THE SOUP KITCHEN FOR JEWISH POOR FROM MAY, 1884, TO MAY, 1885.

Dr.	£	s.	d.	Cr.	£	s.	d.
Balance from last year..	14	11	1	By amount paid for Bread	265	0	0
Donations to Soup Kitchen	736	4	6	" " " Meat	186	12	7
Dividend on India Stock	8	0	0	" " " Rice, Barley, Spice & Vegetables ..	81	0	2
Ditto on Legacy of Mr. Jacob Nathan	9	2	10	" " " Coals and Gas ..	55	17	11
Ditto on Legacy of Mr. John Jacobs	3	0	10	" " " New Kettles ..	7	4	0
Legacy of late Mr. I. M. Marsden ..	19	19	0	" " " Utensils and Sundry Expenses ..	6	0	11
Cash from Sale of Bones, &c. ..	18	7		" " " Salary to Secretary	50	0	0
Outstanding Donations of last year	7	15	6	" " " Do. to Superintendent & Collector	40	10	0
	£799	13	4	" " Cook, Porger, Police & Assistants	60	15	3
Deficit	42	0	8	" " One Year's Rent to March, 1885..	42	0	0
				" " " Water Rate and Insurance ..	2	14	0
				" " Advertisements..	36	16	6
				" " " Printing, Stationery and Postage	10	1	3
				" " " Repairs	9	3	6
				" " " Hire of Room for Meetings ..	3	7	6
				" " " Sundry accounts of last year ..	6	10	6
	£841	14	1		£841	14	1

PASSOVER RELIEF FUND.

Balance from last year..	£48	9	11	32 Tons of Potatoes ..	£80	0	0
Donations to Passover Relief Fund ..	424	14	4	9,250lb Sugar and 3,626lb Coffee	236	5	5
				Expenses of Distribution	28	13	3
				Printing circulars, tickets, forms, &c.	6	19	0
				Advertisements and postage	34	10	2
					386	7	10
				Balance	86	16	5
	£473	4	3		£473	4	3

GENERAL STATEMENT.

Income of Soup Kitchen as above ..	£799	13	4	Expenditure of Soup Kitchen as above	£841	14	1
Ditto Passover Relief Fund ..	473	4	3	Ditto Passover Relief Fund ..	386	7	10
				Balance at London and Westminster Bank £44 14 1			
				In hand of Secretary 1 7			
					44	15	8
	£1,272	17	7		£1,272	17	7

ASSETS AND LIABILITIES.

Cash at London and Westminster Bank	£44	15	8	Rent to be paid to 31st December, 1885	£31	10	0
Outstanding Donations	4	11	6	Balance	17	17	2
	£49	7	2		£49	7	2

East India 4 Per cent. Stock £200

Audited and found correct, June 29th, 1884.

MORRIS HARRIS
ELEAZAR S. POOL } Auditors.

MR. ERNEST HART'S
PARLIAMENTARY CANDIDATURE
MILE END.
The Sixth
GREAT PUBLIC MEETING
Will be held at the
GLOBE ROAD TABERNACLE.
GLOBE ROAD, MILE END ROAD,
ON TUESDAY, NOVEMBER 3rd,
at
EIGHT O'CLOCK.
MR. SERJEANT SIMON, M.P.,
in the Chair.
Supported by Professor Thorold Rogers, M.P., Mr. Durant, Liberal Candidate for Stepney, Mr. Salmen, Dr. Sequeira, Mr. Wolfsbergen, Mr. Simmonds, Mr. Isaacs, Mr. Levy, and others.
ALL ELECTORS INVITED.
Committee Rooms.
North Ward—141, MILE END ROAD.
East Ward—562, MILE END ROAD.

RE ISAAC HART Deceased.—Pursuant to Act of Parliament 22 and 23, Victoria, chapter 35. Notice is hereby given that all creditors and other persons having any claims or demands against the ESTATE of ISAAC HART, formerly of No. 26, Highbury New Park, but late of Nos. 23 and 50, Mildmay Park, in the County of Middlesex, Gentleman, deceased (who died on the 31st day of August, 1885, probate of whose will was granted by the Principal Registry of the Probate Division of the High Court of Justice on the 2nd day of October, to Henry Hart and John Hart, both of No. 26, St. Mary Axe, in the City of London, Merchants, the Executors thereof), are required to send in particulars of such claims or demands to me, the undersigned, George Turner, the solicitor for the Executors, before the first day of December, 1885, after which date the said executors will proceed to distribute the assets of the said deceased, having regard only to the claims of which they shall then have had notice.
Dated the 22nd day of October, 1885.
GEORGE TURNER.
78, Leadenhall Street, in the City of London.

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TO EGYPT, THE NILE, AND PALESTINE,
INCLUDING
ALEXANDRIA, CAIRO, JERUSALEM, NAZARETH, DAMASCUS, BEYROUT, ATHENS, CONSTANTINOPLE, &c., &c.
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City of London.—Valuable Freehold and Leasehold Properties for sale, by order of the Executors of the late Wm. Meyerstein, Esq.

MESSRS. DEBENHAM, TEWSON, FARMER & BRIDGEWATER will SELL at the Mart, on TUESDAY, Nov. 10, at 2, in three lots, the following important and valuable PROPERTIES, viz.:—
Nos. 66 & 67, ALDERMANBURY, commanding Freehold Corner Premises, of modern and substantial structure, comprising four well lighted floors and basement, and possessing extensive return frontages of about 32ft. 7in. to Aldermanbury and Love-lane, and a frontage of about 58ft. 5in. to Bury-court in the rear. Let partly on lease and agreement, and estimated to produce rentals amounting to £1,400 per annum.
Nos. 48 & 49, BREAD-STREET, Cheapside.—Valuable, modern Leasehold Warehouse Premises, consisting of four well-lighted floors and basement, and comprising an area of about 2,300 feet. Held from the Salters' Company for 80 years from Christmas, 1878, at a ground-rent of £804 per ann. and let partly on lease and agreement, the total actual and estimated rentals being £1,860 per annum.
Nos. 1, 2 & 3, RED LION COURT.—A net improved Rental of £104 per annum, amply secured upon these premises, held from the Salters' Company for 79 years from Christmas, 1879, and underleased for the full term, less one day.
Particulars of Messrs. Hollams, Son and Coward, Solicitors, London Commercial Sale Rooms, Mincing-lane; of Messrs. Jones, Lang and Co., Estate Agents, at 3, King Street, Cheapside; and of the Auctioneers, 80, Cheapside.

WANTED, by a young girl of 17, a SITUATION to ASSIST in the Nursery; very handy with needlework.—Address M. G., 52, Devonshire-street, Queen Square, Holborn.

WANTED, for a small family, an experienced COOK. Assistance given. Apply in the first instance to 21, Queensborough Terrace, Hyde Park.

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JEWS' HOSPITAL AND ORPHAN ASYLUM,
LOWER NORWOOD,
Removed from Mile End and the Tenter Ground.

FEBRUARY ELECTION.
NOTICE is Hereby Given that there are VACANCIES in this institution for the admission of TWELVE BOYS and EIGHT GIRLS as inmates.
Applications (for printed forms of petition) to be made to the Secretary, which must be returned to him not later than the 27th Nov.
By order, J. SALOMONS, Sec.
13, Spital Square, E.

BARON LIONEL DE ROTHSCHILD SCHOOLS AT JERUSALEM.
THE Committee beg to acknowledge the RECEIPT of the following Subscriptions and Donations:

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SANITARY ARRANGEMENTS PERFECT.
Spacious and commodious Dining Room. Liberal table and first-class attendants.
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SPACIOUS ROOMS TO LET for the above. Excellent kitchen arrangements. Terms moderate. Apply Wynnstay West End Assembly Rooms, 74, Newman Street Oxford Street, W.

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A Young Lady, experienced in tuition, DESIRES a MORNING or DAILY ENGAGEMENT. Acquirements: English, Hebrew and Music. Good references. Address 3048, Jewish Chronicle office.

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A Jewish Lady is willing to give her services as COMPANION, Housekeeper, or Governess to young children, in exchange for a comfortable home. Address J. L., 25, Camden Street, N.W.

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A Good COOK WANTED, middle age. Apply Mrs. Pfahl, North House, North Gate, Regent's Park.

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Rreferences: Th. R. Mulwany, Esq., Her British Majesty's Consul, Düsseldorf; Messrs. Lippmann, Rosenthal and Co., Bankers, Amsterdam; Grand Rabbin Zadoc Kahn, Paris; Leon Lewisohn, Esq., 23, Pembridge Gardens, London, W.

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FOURTH AVENUE, WEST BRIGHTON.
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SPECIAL facilities for the acquisition of languages and music (vocal and instrumental). French and German continually spoken.

Hebrew, Classics, Sciences, Elocution, Literature, Drawing and Painting taught by qualified Professors.

Pupils prepared for public examination

House delightfully situated with sea-view, hot and cold sea-water baths. A large garden with Tennis-lawn attached to the Premises.

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Principal—Miss PYKE.

SUPERIOR Modern Education combined with home comforts and careful supervision.

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Attending Students are prepared for the Oxford, Cambridge, or College of Preceptors Examination.

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Principal.—Mr. A. GOLDSMITH.

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G. J. C. and Co sell COALS at the LOWEST possible PRICES for Cash payment. See daily papers.

SCHOOL BOARD ELECTION.
CITY DIVISION.

A PUBLIC MEETING will be held in the ST. BRIDE'S SCHOOLS, BRIDEWELL LANE, NEW BRIDGE STREET, on SATURDAY, October 31st, when

MISS DAVENPORT-HILL
will address the Electors.

The Chair will be taken at 2 p.m., by Mr. ARTHUR COHEN, Q.C., M.P., supported by the Rev. H. C. Shuttleworth (St. Nicholas Cole-Abbey), Mr. I. T. Hellery, Mr. Atherley Jones, Miss Orme, Mr. Walker, &c., &c.

SCHOOL BOARD ELECTION, 1885.

CITY OF LONDON DIVISION.

25, Belsize Avenue, N.W.
October 9th, 1885.

GENTLEMEN,

I have had the honour of representing your Division of the London School Board since the year 1879. In renewing my Candidature for the third time, I desire in the future, as I have done in the past, to devote my strength and my time to the GREAT WORK OF ELEMENTARY EDUCATION which School Boards were created to secure. I have worked steadily with my colleagues to extend that education to the lowest classes This has been a primary object throughout the existence of the Board. Among other obstacles to be overcome two have been prominent—first, want of room in Elementary Schools—and secondly, the floating character of that portion of the population. There are in this Metropolis, large numbers of persons who rarely sleep in the same place two consecutive nights. Thus their children are, in regard to school regulations, in a somewhat analogous position to those of canal boatmen and gipsies.

The first impediment, the lack of school places, will, it is calculated, be overcome during the next three years if all the schools now arranged for can by that time be completed, when, after eighteen years' labour, the London School Board will have overtaken the population of school age.

The second obstacle can only be removed by an improvement in the status of the class concerned, including a value for the education placed within their reach. Of such appreciation signs happily are apparent.

If elected, I shall continue to take part in the general business of the Board; and I hope still to give special attention to the Industrial Schools Department, and to the instruction in Needlework and Cookery.

I have the honour to be, Gentlemen,
Yours faithfully,
ROSAMOND DAVENPORT-HILL.

SCHOOL BOARD ELECTION.

TO THE ELECTORS OF THE TOWER HAMLETS,

LADIES AND GENTLEMEN,

For the last six years I have had the honour to represent you on the London School Board and I now ask of you the continuance of your confidence and your support in the coming Election.

Being profoundly convinced, as you know, that the great system of Voluntary and denominational Schools, founded and maintained by the faith and zeal of the people, is the National Education of this country, I have always endeavoured, as your representative in the School Board, which was founded as a supplement to our National System, to preserve the Voluntary Schools of London from all influence or action which could directly or indirectly impair their efficiency. I believe that I may say, that the Voluntary Schools in London have sustained no diminution of their efficiency during the last six years through any want of watchfulness or firmness on my part.

It has further been my earnest desire to check the increasing burthens which have fallen upon the Ratepayers, believing that I have watchfully guarded your interest in the last years.

I now ask of you the renewal of your confidence and your Votes at the approaching Election.

I am, Your obedient Servant.
LENOX PRENDERGAST.

22, Grosvenor Gardens, S.W., London,
October 18th, 1885.

SCHOOL BOARD ELECTION.

MARYLEBONE DIVISION.

VOTE for DIGGLE, BARKER and MOBERLEY.

THEY ARE IN FAVOUR OF
Efficiency in Bible and General Instruction.
Better and less expensive administration.
Improved Local Management.
Harmonious co operation with efficient non-Board Schools.
They are opposed to the total abolition of school fees, but are prepared to use liberally the Board's power of remitting fees to poor persons in exceptional circumstances.

Every Ratepayer should read Mr. Diggle's Pamphlet: "A Further Plea for Better Administration," of W. Sutherland, 18, Upper Montagu Street, W., for Three stamps.
"This is the work of a scholar."—"Times," Oct. 19th, 1885.

SCHOOL BOARD ELECTION.

TO THE RATEPAYERS OF THE TOWER HAMLETS.

LADIES AND GENTLEMEN,

You have on Five previous occasions honoured me by electing me as one of your representatives on the London School Board. The privilege of sharing in the great work inaugurated by it, is one which I highly prize. I thank you for your confidence in the past, and I ask you once more to renew it.

For one-third of this period I have acted as Chairman or Vice-Chairman of the Board. Although conscious of many shortcomings, it has been my earnest desire to discharge faithfully and impartially the important duties which devolve upon me.

Although all would gladly avoid an increase of the charges falling upon the heavily-burdened Ratepayers, it has been the duty of the Board, from time to time, to meet the demands made upon them by an increased rate. This is not because each Board is more extravagant than its predecessor, but because the increase in the number of Board Schools, and of children in them, has necessitated a corresponding increase in the rate. Thus the charge upon the rates PER CHILD is almost identical with what it has been for many years. In our own Division the number of permanent Board Schools is 56, and the number of children on their rolls has grown to 54,000. This is about one-seventh of the School provision for the whole of London; but owing to the wise foresight of Parliament in spreading the cost over the whole area, the charge which you are called upon to pay is only one-fifteenth of the whole. Except for the future increase in population, the School provision for the Tower Hamlets is now practically complete.

Two great administrative reforms have been effected by the present Board:—The payment of the Teachers by fixed monthly salaries, and the institution of Central Classes for the instruction of Pupil Teachers. There remains a third which I shall not fail to advocate—the Abolition of all Fees in Board Schools. As I have dealt more fully in another document with this subject, I will not further allude to it here.

In asking you again to allow me to serve you, I do not appeal to any denomination or section, but to all who are in favour of those measures of well-considered progress which have hitherto been adopted by the Board, and which are so necessary if we are to maintain our position among the Nations.

In conclusion, I would remind you of the uncertain action of the Cumulative Vote, and that Candidates who are thought to be the safest are often, for that very reason, low down on the Poll.

I am,
Your obedient Servant,
E. N. BUXTON.

Persons willing to assist in securing Mr. Buxton's return are requested to send their names and addresses to the Central Committee Room, 75, High Street, Whitechapel; open every evening from 7 to 10.

SCHOOL BOARD FOR LONDON.

TO THE ELECTORS OF THE BOROUGH OF THE TOWER HAMLETS.

During twelve years of the existence of the School Board, I have had the honour of being one of your representatives.

I take this opportunity of heartily thanking you for the confidence you have so long placed in me.

I have been urged to offer myself once more for re-election, and I now do so, with the consciousness that I have endeavoured, often under difficult circumstances, faithfully to discharge the duties devolving upon me.

The work, hitherto, that the Board has had to compass, has been immense. The great increase of population, and the necessity placed upon the Board of fully carrying out the Education Act, has involved a work altogether passing the broadest anticipation, and has demanded, financially, an outlay beyond all expectation.

I venture, however, to assert that the work of the School Board in the past has tended greatly to the moral, intellectual, and social improvement of the masses, and has had no little share in reducing the number of our criminals, and consequently, the cost of their maintenance.

I warmly support efficient voluntary schools, and trust the day is far distant when these will be superseded.

To all those, my fellow-ratepayers, who are simply and earnestly anxious for the education and well-being of the people, I confidently appeal for support at the approaching election.

I have the honour to remain,
Yours faithfully,
WM. PEARCE.

Bow Common Lane, E.
Oct. 10, 1885.

TO Members of Building Societies and others.—APPROPRIATIONS—£500 £700, £1,000 and upwards, free of interest for 10 years. Henry H. Hyams, 5 Duke Street, Aldgate, E.C.

SCHOOL BOARD ELECTION.

PUBLIC MEETING

SUNDAY EVENING NEXT, NOVEMBER, 1st 1885, at 9 o'clock
in the
SCHOOL ROOMS,
GREAT PRESCOT STREET.
Col. LENOX PRENDERGAST
Will address the Electors of the Tower Hamlets.
JOHN SEIGENBERG in the Chair.

TO THE ELECTORS OF THE NEW BOROUGH OF THE TOWER HAMLETS.

GENTLEMEN,

Having been invited by the unanimous vote of a meeting of the Conservative Association, to become the Conservative Candidate to represent your Borough in Parliament, I have had the highest satisfaction in responding to that invitation, and trust that I shall be honoured with your support.

Having been engaged in trade since early youth, I am fully alive to the great interests of an industrial population such as yours.

Moreover, having been associated with the Borough for many years, by personal acquaintance and also by numerous business connections, I am able to appreciate all matters affecting its well-being.

Recognising that the foundation of our Country's greatness rests upon the remunerative employment of our working and trading classes I should consider all matters affecting our commercial and productive capabilities as questions of paramount importance.

With reference to Free Trade—in order to secure its most beneficial application to this country, I should strongly urge upon Parliament such inquiry into the causes of the present depression in trade as will set at rest this much debated point.

I am adverse to all restrictions upon trade, and opposed to any measures calculated to increase the natural price of food.

Having since the year 1862 discerned the injurious effects to this country, and especially to the Tower Hamlets, of the Export Bounties given by certain Foreign States on Sugar and other commodities, I recognise in such a system an infraction of the principles of Free Trade, and will use my best efforts to abolish it, or to neutralize its effects upon British markets.

In view of the signal failure of Her Majesty's Government in their conduct of the affairs of the country, at home and abroad, I trust that your sanction and approval will go side by side with my earnest efforts to replace those men by capable ministers, who will have the confidence of the country, who will secure to us our former commercial supremacy, and who will uphold the honour and dignity of the Empire.

I will uphold the Established Church, feeling assured that it has been and will always continue to be of great benefit to the country.

The present constitution of our Houses of Legislature will command my support. Our observation of current events, equally with our knowledge of past history, proving that our Second Chamber, with its constitutional functions, is indispensable to the due expression of the will of the people.

Having become conversant with the provisions of the London Government Bill, I feel convinced that its operations would be destructive of the principles of Local Self Government, I have therefore given and shall continue to give to the measure my unqualified opposition.

I consider the well-being of a district is best consulted, not by the surrender of its local interets to a general body, but by such means as will develope the public spirit of its inhabitants, increase and consolidate its local powers, and preserve that system of Local Self Government which has always worked so well.

The question of Thames Communications has naturally received my serious attention, and in view of the needs of the rapidly increasing population, I should advocate the prompt commencement of the necessary works of the proposed New Bridge, and also of such other means of communication as engineering skill may prove to be best suited to the necessities of East London.

I have endeavoured to touch upon the leading matters of National and Local interest, but as within the limits of this address many subjects must have been omitted, I trust to the occasions, which I hope will be numerous and frequent, of meeting the Electors, to amplify by further explanation my views upon these and the other various questions of the day.

Yours faithfully,
P. COWAN.

7, Mincing Lane, E.C.
March 5th, 1885.

MONTHLY NURSE DISENGAGED for November. Highly recommended by Jewish ladies.—Mrs. Matthews, 65, St. Martin's Lane, W.

TO THE ELECTORS OF THE NEW BOROUGH OF WHITECHAPEL.
(Whitechapel, Spitalfields, Mile End New Town, &c.)

GENTLEMEN

At the unanimous request of your representative Liberal Council of the New Borough of Whitechapel, composed of 100 delegates recently elected at Public Meeting, I have consented to become the Liberal Candidate for your Borough, and confidently solicit your support.

Having passed my commercial career of nearly thirty-seven years in the immediate vicinity of your Borough, and having taken for nearly twenty-five years an active part in matters affecting your interests, I am thoroughly acquainted with your requirements, and shall use my best endeavours to serve you.

I have always been an advanced Liberal, and have actively served the cause of Progress and Reform. Consequently the leaders of the Liberal Party will command my energetic support.

The existence of an irresponsible House of Lords, as at present constituted, is, in my opinion, neither conducive to the good Government nor to the welfare of the people, and should be replaced by a truly representative Second Chamber.

Any measure introduced by the Liberal Party, having for its object the extension of the Franchise, to include Manhood Suffrage, would have my support. I am also in favour of Women being allowed to vote.

All Religious Communities should be placed on an equal footing. I should therefore vote for the separation of Church and State, having due regard for vested interests.

It is not, in my opinion, the duty of the House of Commons to impose a conscience test upon duly elected representatives, I therefore should vote for the abolition of Parliamentary Oaths.

I am in favour of Free Trade, and should strenuously resist Protection, whether under its real name or under the guise of Fair Trade or Reciprocity, feeling convinced that taxation of the prime necessaries of life would vitally injure the working classes, and that to enhance the price of Food would be playing with the lives of the poor.

With regard to Ireland, I am prepared to vote for such an extension of Local Self Government in that country as is consistent with the integrity of the Empire.

The Reform of the Laws affecting Land, and the promotion of a good system of County Government, would have my staunch support.

With regard to the Foreign Policy which should guide our Government, I am in favour of non-intervention, excepting where the honour and interests of our Empire are directly involved.

I am decidedly in favour of a strong representative Government for the Metropolis, reserving more ample power for Local Administration than was provided in the proposed London Government Bill.

Further, communications across the Thames are urgently needed, and I should energetically promote the construction of Free Tunnels at Shadwell and Poplar, to afford the much needed facilities for the trading and working classes.

I trust to have early and frequent opportunities of explaining to you publicly and more fully in detail my opinions on Imperial and Local matters.

I remain,
Faithfully yours,
SAMUEL MONTAGU.

60, Old Broad Street, E.C.
1st January, 1885.

TO THE JEWISH ELECTORS OF THE BOROUGH OF MILE END.

THE RIGHT HON.
ACTON S. AYRTON
Is the only Liberal Candidate chosen at a Meeting of the Electors.
Support your old Member, the Electors' Candidate, who defended your local interest from all attacks, and who received the hearty support of Jews during the 17 years he represented the Borough in Parliament.
JAS. BILLINGTON, Sec.
295, Mile End Road.

BOROUGH OF MILE END.

THE RIGHT HON.
ACTON S. AYRTON'S
COMMITTEE ROOMS.

Central Committee Room.
295, MILE END ROAD, E.
(Two doors from Bancroft Road).
North District Committee Room.
237, GLOBE ROAD.
East District Committee Room.
149, BURDETT ROAD, E
North-East District Committee Room.
57, GROVE ROAD, E.

Attendance is given at each of these Rooms every evening from Four till Nine o'clock, to render information and to enrol members of Committee.
JAMES BILLINGTON, Secretary.

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HOUSES SURVEYED AND REPORTED UPON AS TO THEIR SANITARY CONDITION, IN TOWN OR COUNTRY.

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Black Silks, a Lot, 1s. 2¾d., worth 1s. 11½d. Very Special Lots at 2s. 6½d. and 2s. 11½d. per yard. Al prices up to 7s. 9d.
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Coloured Silk Velvets, in 108 new shades, 2s. 11½d., 3s. 4½d., 3s. 11½d., 4s. 6½d., 4s. 11½d., and 5s. 11d per yard.
Silk Plushes, from 1s. 0¾dd. per yard. The Erect Thick Pile, in all New Shades, 4s. 11½d. per yard worth 7s. 9d.
Velveteens in all the New Shades guaranteed Fast Pile, 1s. 11½d., 2s. 6d¾., and 2s. 11¾d. per yard.
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199, HIGH ROAD, KILBURN.

NOTICE.

TO THE JEWISH INHABITANTS OF KILBURN, WEST HAMPSTEAD, BRONDESBURY, ST. JOHN'S WOOD, SWISS COTTAGE, BELSIZE PARK, AND WEST END OF LONDON.

J. V. ADELBERG, JUNR.,

BUTCHER,

of 49, Shirland Road, Maida Vale, begs to notify that he HAS OPENED the above establishment as a first-class Kosher Butcher. Salt and Smoked Beef, Tongue and Worsht always kept in stock.

Price List on application.

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ESTABLISHED 1878.

KOSHER MEAT STORES,

GREENS COURT, PULTENEY STREET, GOLDEN SQUARE, W.C.

JOEL DAVIS,

The Proprietor of the above Establishment, takes this opportunity of thanking his numerous customers for all past favours, and hopes for a continuance of the same in future. He begs to draw attention to the REDUCTION he has been able to make in the PRICE of BEST MEAT through buying largely in the market for cash. All Meats of the Best Quality. One Trial will satisfy all. Reduction made to large consumers. Customers waited on TWICE DAILY if required. Tongues, Smoked and Salt Beef always on hand and cheapest in the trade. Country orders attended to punctually.

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EDIBLE FRUIT PILLS

Instantly cures Constipation, Indigestion and Bile, Liver Complaints, Flatulency, Hæmorrhoids, and all Ailments of the Stomach. The only Substitute for Aperient Powders. A through specific for female complaints, and as a remedy for Sea Sickness they have no equal.

Important Testimonial.

Junior Carlton Club, S.W., May 29, 1885.

"Sirs,—I certainly can verify, from long experience, everything you claim for your 'Edible Pills.' I believe them to be a very pleasant form of taking what most people consider a nauseous medicine. Hence the proverb a 'Nauseous Pill.'—I am, yours faithfully,

"W. RALEIGH TREVELYAN."

27, Upper Hamilton Terrace, St. John's Wood, N.W., Jan. 27th, 1885.

Dear Sirs,—A friend of mine induced me to try "Dr. Lieb's Edible Fruit Pills," and I have by their means found relief from an habitual constipation, which other remedies had previously intensified. If you will make use of my testimony to the value of this medicine, as agreeable as it is efficacious, you are at liberty to do so.

I am, Dear Sirs, yours faithfully, WM. MORRIS.

"CHRISTIAN COMMONWEALTH," June 18th, 1885.

Among the numberless patent medicines that have come under our notice none could produce a testimonial so unique as one shown us by the agents for "Dr. Lieb's Edible Fruit Pills." Some thirty passengers on a very rough voyage across the Atlantic in February last, used "Edible Pills" to prevent sea-sickness, and the testimonial referred to was signed by them to vouch for their efficacy as a perfect preventative. They can be eaten like a sweetmeat. Numerous testimonials from persons of good position have been shown us.

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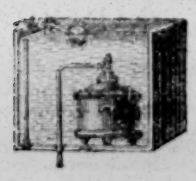

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Portable Cistern Filter.

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A JUSTIFICATION OF JUDAISM.

BY CLAUDE G. MONTEFIORE.

In accordance with the desire expressed by many of our readers, we have reprinted in Pamphlet Form the above articles, revised by the author. Price 2d. (per post 2½d.) Office of the "JEWISH CHRONICLE," *2, Finsbury Square, E.C.*

NOTES OF THE WEEK.

In commemoration of the bicentenary of the Revocation of the Edict of Nantes, Professor Dr. Theodore Schott, of Stuttgard, has written a work on behalf of the German Society for the History of the Reformation, wherein he describes the reception which the fugitive Huguenots met with in the Protestant countries of Europe. In the chapter on the Netherlands, there is an interesting passage, illustrating the sympathy of Jews for those, who like themselves, had suffered so bitterly for liberty of conscience. Speaking of the money gifts which were lavishly bestowed on the refugees, Dr. Schott observes: "These came likewise from a quarter, whence such help had by no means been expected. Thus the Jews in Amsterdam alone gave 40,000 florins." When it is remembered that two centuries back money was of far greater value than it is at present, we may form an idea of that great sacrifice made for the persecuted Huguenots by the Jews of Amsterdam, who had not yet been established in that city for a period of one hundred years.

Some time ago there died at Venice, an old French General, named Wolf, of whom mention has more than once been made in this journal. This officer was an example in his own person that apostasy is not always a sure means of gaining favour with rulers and others placed high in authority. A Jew by birth, Wolf served under Napoleon, and so distinguished himself in the field, that he rose to the rank of a General. At the Restoration of the Bourbons he placed his sword at the service of the King, and also caused himself to be baptised. After the Revolution of July, General Wolf happened one day to be at the Tuileries, when Louis Philippe, after a cordial conversation dismissed him by saying, "By the bye, we wish to make one of your religion a Peer of France, and we have thought of you." "But, Sire," answered the warrior, "my religion is that of your Majesty." "Very good," rejoined the king, "but then you are not my man." Hence Wolf died a General and a Roman Catholic, but not what he would have been had he not abandoned his ancestral religion, a peer of France.

In the political and diplomatic world considerable sensation was lately caused by the refusal of the Austrian Government to agree to the nomination of Mr. A. M. Kelly as United States Minister in Vienna. According to the explanations given in the press, Mr. Kelly was not regarded as a *persona grata* on account of some disrespectful utterances, which it was alleged he had made concerning the head of the Roman Catholic Church. Mr. Kelly, however, attributes the hostility shown towards him to the fact that he is married to a Jewess. The one reason is as plausible as the other. The Viennese Court, as all behind the scenes well know, is remarkably aristocratic and exclusive. In favour of Mr. Kelly's assumption may be cited an incident which occurred not long ago, and which nearly gave rise to a duel, owing to the withdrawal of an invitation to a Court ball from the newly wedded wife of a nobleman belonging to an ancient family, when it was found by the Chamberlain that she was a member of the Jewish race.

Many of our readers are doubtless familiar with the anecdote, which had its birth in Amsterdam, relative to the erection of a *Succah* in the open street, and to the result of a lawsuit that arose therefrom. An incident, identical in every respect with this anecdote, actually occurred during the recent Feast of Tabernacles at Fünfkirchen in Hungary. A wealthy Jewish resident of that town constructed for himself a *Succah*, which was so situated, that a Christian neighbour regarded it as an obstruction. Being under the impression that the *Succah* was intended to be a permanent building, he applied to a local justice for an injunction against the proprietor. The case came on during the festival, and the judge being better acquainted than the plaintiff with Jewish rites and observances, and being besides gifted with a certain amount of humour, directed that the alleged obstruction should be removed within eight days. This was exactly what the plaintiff desired, nor was it in any way disagreeable to the defendant. It is not surprising, therefore, that both parties left the Court entirely satisfied with the judge's decision.

Count Tolstoi, the present Minister for the Interior in Russia, may not be an ardent admirer of the Jews, but he has shown far greater respect for their religious customs than his immediate predecessor, General Ignatieff. This regard for our observances is by no means new in his Excellency. In the year 1873, when Minister of Public Instruction and Chief Procurator of the Holy Synod, the highest Ecclesiastical tribunal in Russia, Count Tolstoi inspected the pro-gymnasium at Brest-Litewsk, he gave the pupils a piece of dictation, but was surprised to see that several of them made no attempt to write. On inquiring the reason, a Jewish lad, the head of the class (now Dr. Scherschewski, who has for some time been settled in Jerusalem), rose and said, "We cannot write to-day, your Excellency, for it is one of our festivals." "If this be one of your sacred feasts," replied the Minister, "you should not say we *cannot*, but we *may* not write."

Under the heading of "Pope and Synagogue Official," the Vienna *Illustrirte Extrablatt*, publishes the following romance. Several years ago a Viennese tradesman, whose name is only partially revealed by the letters "Sch," emigrated to Italy in order to benefit his condition. At Perugia, he made the acquaintance of a young lady named Pecci, and an intimacy sprang up between the young couple, which culminated in their betrothal. They presented themselves before the bride's uncle, the gifted and genial Cardinal Pecci, in order to obtain his sanction to their union. This was cordially given but as the intended husband was a Jew, his Eminence required that he should embrace Christianity. After this formality had been completed, the marriage ceremony was performed by the Cardinal himself. "Sch," with his wife, then crossed the Atlantic and settled in South America, whence an active interchange of correspondence was carried on between the Prince of the Church and his nephew. In the course of time the wife died, and the widower, having amassed a colossal fortune, quitted America and returned to Europe. His first visit was to Rome where he sought out his uncle, who had in the interim been transformed from Cardinal Pecci into Pope Leo XIII. His Holiness received the traveller with the utmost warmth, and having given him his blessing, said, "I remain your uncle, my son, may God's blessing attend you in your home." After a long absence, "Sch" once more fixed his domicile in Vienna where he was appointed Consul for the South American State in which he had acquired his wealth. Here he came in contact with the lovely daughter of an official of the Jewish Temple, who soon caused the image of his dead wife to be obliterated from his heart. A mutual attachment arose, and "Sch" offered his new love his hand and fortune; but as the young lady would not renounce her religion, "Sch" had no other resource but to return to the faith of his fathers. The final scene in this story was performed a short time ago when the marriage was solemnised between the nephew of the Pope and the daughter of a synagogue functionary.

A strange action was decided the other day at New Jersey, U.S.A. A Jew died there from an overdose of chloro-hydrate, and by having had no relations in the town, the Coroner delivered the body to the representatives of the Congregation B'ni Jeshurun for burial. The administrator of the deceased's estate paid the undertaker's account, but refused to pay the bill of the congregation, which sought to recover $119 for funeral rites. After hearing the arguments on both sides the Judge cut down several of the items, but allowed the charge of $75 for prayers and funeral rites, saying that their value could not be determined by witnesses, and that it appeared to him that the sum claimed was a moderate one. The *Evening Standard*, commenting on this case, remarks: We are not aware that similar charges are made by the Jewish congregations in England, but as no such case as that which has just been tried in New Jersey has cropped up in our Courts, it would be safe to assume that congregations either give their prayers gratis, or that their charges are so low that no relative of a deceased Israelite has had the heart to dispute them.

Whilst on a visit a week or two ago to Pesth, the Prince of Wales had an interview with the celebrated traveller, Professor Vambery, who is said to be of Jewish birth. The conversation, turned upon the Jews, and the Prince then remarked: "I read to-day the anti-Semitic newspaper, the *Westungarische Grenzbote*, which pretends that the Jews cannot be patriots, because their eyes are always lovingly turned towards the Holy Land—the country regarded by them as their only fatherland. This allegation is utterly devoid of truth. It is universally acknowledged that there never was a greater lover of Zion than Sir Moses Montefiore, who, when he was Sheriff, had his coat of arms, with the word ירושלים, placed on the raiment of all his servants. Yet England had no truer patriot than he; not a man throughout the kingdom exceeded him in the love he bore for his adopted country. It was in recognition of his universal acts of philanthropy that my august mother, the Queen, raised him to the dignity of a Baronet, and Sir Moses Montefiore may best serve as a proof to anti-Semites in Hungary and elsewhere that a Jew can at one and the same time be attached to the land of his ancestors, and loyal to the ruler of the country of his adoption." This gratifying testimony given to Jewish patriotism by the Prince of Wales, for the accuracy of which the *Neue Jüdische Zeitung* of Pesth makes itself responsible, deserves, if it be more than mere gossip, to stand side by side with the remarkable condemnation of anti-Semitism uttered four years ago by his brother-in-law, the Prince Imperial of Germany.

LEGAL NOTES.—Mr. Arthur Cohen, Q.C., M.P., contributes some notes on legal topics to the *Law Quarterly Review*, which also contains an appreciative notice of Mr. David Schloss's pamphlet on the Jews in Roumania. Mr. B. L. Moseley concludes his articles on German Criminal Procedure in the current *Law Magazine*. Mr. Philip Stern lately avowed himself the editor of *Pump Court*. Mr. Rubenstein, at the recent meeting of the Law Society, again urged the adoption of a measure for enabling leaseholders to buy the absolute property, and so secure a motive and safety for improvements.

UNITED SYNAGOGUE.—The first meeting, after the recess, of the Council of the United Synagogue, will be held on Tuesday next. The subjects on the Agenda are chiefly of local interest only. The Borough Synagogue ask for sanction to declare vacancies for (1) the combined offices of Preacher, Reader and Secretary (2) Beadle and Collector. The salary of the Preacher, &c., to be £150 per annum with residence, gas, coals, &c., the salary of the Beadle £50 per annum with five per cent. commission on collections. Mr. Noah Davis has given notice of motion, "That in accordance with Clause 16, subsection 1 of the Pensions Report, adopted by the Council on June 9, 1885, £543 12s., the amount of insurance and bonus received on the life of the late Mr. Millem be applied for the benefit of his widow and children in such manner as the Executive Committee shall direct."

MR. JOSEPH JACOBS, B.A., will read a Paper next Tuesday evening, November 3rd, at the Society of Biblical Archæology, entitled "Are there Totem-clans in the Old Testament?" On the following Tuesday he will read a Paper entitled "A Comparative Estimate of Jewish Ability," at the Anthropological Institute, Hanover Square.

MR. P. MAGNUS (as Chairman of a meeting of Graduates) has issued a circular to the Member of Convocation of the University of London, pointing out objections to the proposed scheme for the establishment of a Technical University for London

CORRESPONDENCE.

THE GREAT SYNAGOGUE—MR. ZIMMER'S PROTEST.

TO THE EDITOR OF THE "JEWISH CHRONICLE."

Sir,—I have no wish to enter into a newspaper argument with Mr. Zimmer, nor to commence a controversy with Mr. H. Bentwitch. I merely write to say that the alterations in the Ritual complained of were made with the sanction of *both* the Wardens of the Great Synagogue, and that as the period of re-election occurs in May, it will be for the seatholders to signify their approval or disapproval of the course which the Wardens have adopted by electing or rejecting them by a significant majority.

Yours obedient'y, A. Rosenfeld.

Bevis Marks, St. Mary Axe, E.C.
26th October, 1885.

SPANISH AND PORTUGUESE JEWS' RITUAL.

TO THE EDITOR OF THE "JEWISH CHRONICLE."

Sir,—Before a few laymen talk of pitchforking capricious changes in our liturgy upon a miserably small, apathetic and divided congregation, let them consult such eminent authorities on the liturgy as Zunz, Luzzato, Dukes, Geiger, M. Zachs, Landeshut, Delitzch, and Sachs. I am quite sure these are sealed books to most of them who are agitating for curtailments and alterations. Every one of these athours ought to be at once translated into English, and then people would be qualified to discuss the subject. It appears to me a perfect farce to propose alterations of the ritual at meetings of our Elders, where reporters are not admitted. Each of the twenty out of the thirty-eight, who will likely attend, having peculiar views of their own, will probably propose and carry certain omissions. An onslaught may be made on the "Lechah Dodi," and if it does not meet with success I may be found in the lobby voting with the minority. Prayers which must be preserved according to ecclesiastical authority will be ruthlessly sacrificed by perhaps 12 to 8, a pretty state of things! With earnest opinions, would it not be better for those holding them to carry out their reforms in a new synagogue to be constructed westward.

There is not a single point in a recent circular which cannot be contested and proved fallacious, when the proper time arrives. If it had been signed by fifty out of the 280 ratepayers, it would have shown some strength amongst the malcontents.

We have had lately several important new members arising from secessions from the Berkeley Street Synagogue. All that we require is a service like that of Bayswater or St. Petersburgh Place, as regards good preachers and an excellent choir.

Yours obediently, H. Guedalla.

October 26, 1885.

TO THE EDITOR OF THE "JEWISH CHRONICLE."

Sir,—Much thanks are due to Mr. Elias de Pass for his letter which appeared in your last issue. I suggest that now is the time for the younger members of the congregation to come forward and show every sympathy with the movement so ably started.

I feel convinced that there is no real indifference amongst us for the affairs of our community, and that at heart we are true to our religion, but the manner in which the service is conducted in our synagogues is so utterly out of accord with the ideas of the rising generation that attendance is avoided or undertaken in anything but the proper frame of mind.

The younger members are essentially those who should advocate, and take part in a "move on with the times," and I venture to say there will be no lack of enthusiasm.

I trust you will think fit to insert this in your next and that others will come forward to prove my words.

Yours obediently, Gershon Delgado.

29, St. Stephen Square, W., October 25th, 1885.

TO THE EDITOR OF THE "JEWISH CHRONICLE."

Sir,—I trust you will allow me to reply to Mr. Elias De Pass's circular-letter published in your issue of the 23rd instant. Mr. De Pass's statement that the decline of the above congregation has been very marked, is not the fact; he cannot be thoroughly acquainted with the affairs of our synagogue to make such an assertion. I have before me the lists of our members, and having on several occasions acted as a Fintadore, I know more or less the position of our Yehidim, and according to the lists furnished by the Secretary of the Synagogue, we have at present 45 Elders and 282 Yehidim and Yehidoth; and out of the number of Yehidim there are 33 eligible as Parnassim or Wardens, besides the said 45 Elders (who have already pased the office of Warden). These lists were made up to last January. Since then we have had about 10 new members, which brings up the number to about 290. I am informed that we have at present more members than we had at the time of the Secession, which took place about 10 years ago. This does not look as if we were declining.

Mr. De Pass further says that we are almost absolutely devoid of that numerous and energetic and well-to-do middle class. He is wrong again; we have at present a considerable number of these gentlemen whom he calls middle class residing in the North of London, and since Mrs. Andrade closed her synagogue they have been collecting funds to build a new one; the Mahamad promised to assist them, and in course of time I expect they will become an important branch of the parent synagogue. I cannot agree with Mr. De Pass's remarks respecting a Haham. Has he forgotten so quickly the good work done for our synagogue by the late lamented Dr. Artom, who gave our congregation a very high position in the Jewish community, and he was very much respected both by the Sephardim and Ashkenazim, and during the 12 years he was our Chief, peace reigned in our midst. This time last year I used my best efforts to replace our Ecclesiastical Chief. I regret to say that I met with unreasonable opposition by those who ought to have been my supporters. I am still of opinion that we need a Haham who will heal our differences and bring peace to our community. Mr. De Pass should ask any gentleman who is well acquainted with Hebrew, and he will learn that our daily prayer book is the finest composition in the world, and cannot be improved upon by any layman. Recently I obtained an official copy (from the Public Record Office of the Court of Chancery) of the late Sir Moses Montefiore's Foundation Trust Deed of Judith College and the Synagogue Ramsgate; the Deed is dated 24th February, 1866. The venerable Sir Moses says in this Deed: "That the said Synagogue at Ramsgate is to conform as to its religion, tenets and observances, ritual, time, and order of service, and all other matters pertaining to religion or worship with the Synagogue of the Congregation of the Spanish and Portuguese Jews entitled Shaar Ashamaim."

I shall decidedly accept the wishes of the venerable Sir Moses Montefiore rather than those put forth by Mr. De Pass who recommends our ancient congregation to adopt the ritual and customs of the Reform Synagogue in Berkeley Street; this synagogue has been in existence for over forty years, and all those gentlemen who were desirous of joining that congregation have done so a very long time ago. Mr. De Pass cannot induce the orthodox members of the German United Synagogues in London to join him in his wild goose chase after reform. When the secession took place, the seceders did not attempt to force their views of reform on the congregation they were leaving, nor desire to take from the synagogue in Bevis Marks any of the funds wherewith to build theirs. The English law is quite clear on this point. Those who want reform can only have it outside the synagogue just the same as those who wish to introduce Ritualism in the Church of England. The House of Lords, the Highest Court of the land, has decided repeatedly against clergymen with Ritualistic proclivities. A case was decided last July by the Supreme Court of Kingston, Jamaica, in favour of the minority and against the majority of the members of the German and English Synagogue who joined the amalgamated congregation. They were adjudged to give up everything they took from the German and English Synagogue, and were besides condemned to pay costs.

Yours obediently, Isaac Parienti.

59, Gloucester Gardens, Hyde Park, W. 26th October, 1885.

TO THE EDITOR OF THE "JEWISH CHRONICLE."

Sir,—The propositions contained in the letter which Mr. Elias De Pass has addressed to the Elders and Yehidim of the Spanish and Portuguese Congregation appears to me to advocate changes of so desperate and dangerous a description as to warrant a protest from all who have the proper preservation of our faith truly at heart, even if not belonging to that portion of our community most directly interested.

I think that the bases of Mr. De Pass's arguments are as utterly incorrect as his conclusions are absolutely worth'ess. Those who read his letter carefully cannot possibly be deceived by his apparent desire to show that what he now advocates is simply to be a development of the three important measures lately adopted, viz.: (1). The alteration of the system of offerings; (2). The arrangements as to localities of synagogues; (3). The place in which the charity children shall receive their secular instruction. What he now suggests is certainly, as you hinted in your Leader, a Revolution, and not, as the others, a simple Reform.

The whole cause for all this anxiety is merely because the Congregation has not been increasing in numbers; but it is absurd to ascribe this to the mode of carrying on the synagogue service. It is not stated—it is surely ascertainable—how many members have left the Sephardim and joined other congregations, say, within the last decade: reflection for a moment must at once remind us that the growth of the Ashkenazim Congregation, without a concurrent increase in the Sephardim, is attributable to the immigration on a very large scale from countries wherein the German Ritual is adopted, whereas practically there is no immigration now from those countries wherein the Portuguese Ritual is followed; and it is this constant influx which of necessity goes to form that "well-to-do middle-class," the absence of which Mr. De Pass deplores. How, then, can any alteration in the service by any possible means remedy it? Mr. De Pass shuns the idea of any union with the Ashkenazim, and declares the necessity of preserving the autonomy and independence of his own congregation, but in the next paragraph he advocates such bringing of it more *en rapport* with the Berkeley Street Congregation, as assuredly would end in its becoming very soon a mere appendage thereto; for is it not certain that the one with the more vitality would before very long swamp the smaller body, rather than by any law of affinity coalesce so as to preserve the distinctive features of the weaker? I do not believe that the service has become "conventional and unreal" to true worshippers. As to those who only attend synagogue as a matter of habit, surely it is not needed to legislate for them to the exclusion of the wants of the really pious.

I do not think that it can be denied that the chief cause of the growth of the Berkeley Street Congregation has been the belief—whether right or wrong I need not argue—that membership thereof gave licence for more latitude to each individual to construe many debated points as to our Rites in a manner best suited to the particular taste or convenience, whilst at the same time attachment to *a* synagogue was all that to such persons appeared necessary for respectability's sake. What, then, is the worth of the aims which Mr. De Pass states that he has in view? His first: "The inducement of non-members to join the Congregation"; I venture to think that, except perhaps from a financial point of view, which must not even be considered at such a crisis, such adherences weaken, rather than strengthen, the body. His second: "The filling of their pulpit with scholarly and cultured men"; there are not so many of these available, but those who exist would surely not refuse to serve the ancient Congregation in its inviolate condition, if a remuneration adequate to their worth were offered. His third: "The attachment of the younger members to the Congregation"; only reflect and consider whether, either in the German or the Berkeley Street Synagogue, there can be found the joyful sight of the young lads taking part in the service, as is done in the Portuguese Synagogue; there, almost every boy of 13 is perfectly conversant with the prayers in the Hebrew tongue, and can compare favourably with the adults in the sister congregations. As to his fourth and fifth aims, which include "the healing of differences and the making more united the whole Jewish community," I maintain that for all purposes, other than the synagogue service, or rather some questions concerning our ceremonies, we are absolutely united; our communal Administrative Boards and charity lists prove this undeniably.

To believe that a Reformed Service will bring a larger attendance at synagogue, is to trust for that of which there is ample proof of the contrary taking place. The German synagogues have some superb Chazonim and highly trained choirs, yet, except about four or five days in the year, they are disgracefully empty, although every seat may be let. The Berkeley Street Synagogue offers the further inducement of an organ, but yet, I believe, that empty benches are more the rule than the exception. The German synagogues tried a revision of the service, and hoped to attract worshippers; in one synagogue they are now quarrelling over the Revision

and in most others where it has been adopted the attendance is worse than ever. In the Portuguese Synagogue there still exists that great devotional desideratum—which you, Sir, have always advocated so strongly in your columns—congregational singing. Is it not suicidal to attempt to exchange this, under the fallacious plea of procuring more decorum, for a service whereat the quietness of the congregation is procured at the expense of their not saying their prayers, this being done by the Reader, acting apparently as their deputy, and which system must engender in the young an apathy for acquiring a knowledge of their prayers, instead of encouraging the study of them by allotting to youths a personal interest and place in the performance of the service.

Mr. De Pass proposes radical changes; he must therefore expect to be met by severe criticism. Those who know him will not doubt the purity of his motives, but I am sure that he is advocating changes which, if adopted, might prove fatal not only to the Sephardim Congregation, but even to our community at large, hence the interference of the pen of

Yours obediently, A "German" Jew.

October 26th, 1885.

THE SCHOOL BOARD ELECTION.

TO THE EDITOR OF THE "JEWISH CHRONICLE."

Sir,—On the occasion of the last election of the London School Board I ventured to advocate in your paper the re-election of the old and well-tried representatives for the Tower Hamlets Division, and set forth their respective claims to the special sympathy and suffrages of the Jewish electors.

I have just learnt, to my great regret and surprise, that the seats of two of the most respected members of the Board, Mr. E. N. Buxton, the chairman, and Miss Rosamond Davenport-Hill, are imperilled by the factious opposition of the so-called party of economy.

I therefore venture to trespass on your space for the purpose of bringing before the community the strong claims which these sitting members of the London School Board have established to the confidence and support of the Jewish electors of the Tower Hamlets and the City of London.

Mr. E. N. Buxton has uniformly thrown the great weight of his personal influence to safeguard the religious interests of the Jewish children attending the Board Schools, and has induced his colleagues to afford facilities for the Hebrew and Religious Classes established in the Board Schools at the East-end by the Jewish Association for the Diffusion of Religious Knowledge.

Miss Davenport-Hill, again, has afforded the Visitation Committee of the United Synagogue the most valuable aid in their endeavours to secure a Reformatory and Industrial School, where they might place the "waistrels" who claim their protection and rescue. I deem it superfluous to specify the many and invaluable services which this indefatigable worker has rendered by personally gathering the waifs and strays of the great City, and conferring on them the blessing of education; for her reputation as a worker in this great cause is world-wide.

Statistics have proved with unerring voice that since the establishment of the School Board for London, the number of the so-called "dangerous classes" in the Metropolis has greatly diminished. To put the matter on the lowest grounds of utility and economy, I would ask, have not Miss Davenport-Hill and Mr. E. N. Buxton, by thus depleting the prisons, largely contributed to save the pockets of the Ratepayers; and thereby, if for no other reason, established a valid claim upon the gratitude of their constituents, and even the special gratitude of those who cry out so loudly for economy?

I hope that the Jewish ratepayers of the City of London and the Tower Hamlets will record their unanimous votes in favour of these true economists and social reformers. It will be but an act of gratitude and justice.

Your obediently,

N. S. Joseph,

Acting Chairman of the Jewish Association for the Diffusion of Religious Knowledge, and Chairman (*pro tem.*) of the Visitation Committee of the United Synagogue.

34, Inverness Terrace, W., October 29th, 1885.

POOR JEWS' TEMPORARY SHELTER.

TO THE EDITOR OF THE "JEWISH CHRONICLE."

Sir,—I see with profound satisfaction that the movement for promoting a Jewish Temporary Shelter has at last become a *fait accompli*. There yet remain some people in the community actuated, I feel sure, by no ill motive, who are opposed to the scheme, and who harp upon the old string, that the charity will be the means of promoting immigration to this country. To these people I would address this letter.

A great evil stares us in the face, inasmuch as the destitute immigrant is not assisted by the Board of Guardians on his immediate arrival here, and it is with this evil we must deal. It is an absolute necessity for us to give a helping hand to these poor people. Let us take, for example, the case of a foreigner who has travelled many miles to reach these shores, and on arriving finds no friend to meet him, or has not the means of buying the bare necessaries of life; what becomes of him? Danger confronts him from all points of the compass, and ultimately he must succumb to its influence, and become a disgrace to the community. It frequently happens that a fresh immigrant is provided with food and shelter from a poor countryman, inhabiting, perhaps, one room with a wife and family, who run the risk of catching an illness from the refugee, contracted through long and unclean journeying. It is to avert such a calamitous state of affairs that the Shelter has been established. The good example shown there will impress the inmates with habits of cleanliness, the effect of which will be that they will go about their work with greater spirit, and leave no occasion for the reproach that they will become a disgrace to the community.

Yours obediently, Public Opinion.

25th October, 1885.

THE TRUE BASIS OF JUDAISM.

TO THE EDITOR OF THE "JEWISH CHRONICLE."

Sir,—For some time past a portion of your correspondence has been marked with pessimism, when it has dealt with the religious life of English Jews. I do not mean that criticism in itself is unwholesome. On the contrary, I take it as a good omen that you have correspondents whose zeal for the sacred cause induces them to express dissatisfaction at any symptoms which appear to them unhealthy. But they enter on a wrong track, when they attribute the ills they complain of to Judaism itself and to its divine institutions. This is pessimistic, because it betrays a weak faith and a misguided judgment. So long as we find fault with ourselves and deplore any deficiency in our spiritual culture, we are doing well, but to assign the "indifference," or "hypocrisy," or "mummeries" to an institution like the Day of Atonement, is like a number of indolent pupils holding up to ridicule one of the sciences because they fail to master it. "E. F." falls into the same error as Miss Lizzie Myers. The letters of both those correspondents showed ability and good intent, but I would ask what value can be attached to the judgment on the Kippur of one who declares that she, herself, "was unable to read prayers, much less to pray," and indeed describes minutely a condition of mind which in itself was out of harmony with the genius of Kippur? I admit the statement of both those correspondents that there are Israelites who "visit" synagogues on that great day, but do not enter into the worship, and to whom the solemn rites are nothing more than "forms" and "mummeries," "ceremonies" and "observances." One is forced to admit that after reading two such letters, because the tale is told on real authority. It is not possible to see into the hearts of others and to assert with certainty what they feel, least of all on the Day of Atonement, when to a mind properly attuned, to criticise a neighbour would be sin; the only evidence, therefore, is their own statement, and when it is voluntarily made and so well described in a public print it is only reasonable to regard it as a confession. There are candour and honesty in that confession; but the confessors are arrogating a great deal when they seek to make your readers believe that their case is a type of the majority or even of a large number. There is no evidence that the number of Jewish people who desecrate the Day of Atonement is considerable. I have come in contact with a great many Jews, I have never met one to whom the Day of Atonement was a "sham." Even though the vestibules are crowded and infested with unseemly chatter in some synagogues, yet the interior appears still full and earnest. It is painful to read from the pen of an apparently thoughtful writer that he considers the "present mode of celebrating the Day of Atonement" as one of "total obsoleteness" and "impropriety," which "if continued will surely cease to form the cement of and end in becoming a dissolvent in Judaism." Such is not the judgment of outsiders. Cardinal Manning referring to the Day of Atonement, under the head of the "gift of fortitude," wrote ten years ago these words, "Why, to this very day, the people of Israel, in great solemnity taste no food from the sunrise to the sunset, a bitter and sharp rebuke to us, the followers of Jesus of Nazareth." I claim for the Kippur Day observed as it is, in spite of the many defects in detail in the old prayer-book which can easily be improved and expunged, and taking into account the shortcomings of some people in the way they use it, that it is, without exception, the most valuable institution that any religious system has to offer. I have often wondered that the Catholic Church did not incorporate it into their Church Calendar, for it is the one Jewish observance, except the Sabbath, which holds good for all men in every land. It is an inestimable boon to human nature. The very fact admitted by your correspondents that it attracts the most callous and unobservant to the Sanctuary once a year, and inflicts upon them something of personal discipline and self-negation, is an incalculable good. If we had no Day of Atonement, many of our race might live quite without God. However imperfectly some people are affected by it, the smallest influence is beneficial. On the other hand, those to whom it is something more than a mere observance, find in it unspeakable blessing and comfort. My late lamented friend, Dr. Artom, the Haham, said in a sermon at Bevis Marks Synagogue, that "if Judaism had done nothing else but provided the Day of Atonement, it would be worth while to remain a Jew." The institution to the poor is as dear as life itself, and the great mass of them who assemble in the Jews' Free School and in the East End synagogues, do so with a true piety of soul, which is capable of teaching a useful lesson to those of their well-to-do brethren whom ease and luxury have weaned from the spirit of their religion. There is such a class. It is lamentable to behold them—but it is a slander upon the Jewish name to assert that they are the typical Israelites.

I am sorry to have trespassed so far on your space. In conclusion, allow me to observe that we need a warning against that restless spirit of change and alteration which is mistaken for progress. The fault is not in our Religion, but in ourselves. The real progress that is wanted is the development of high moral culture among the class of persons who are described. We require to maintain an elevated spiritual tone. In other words, it needs an education to make the most of the Day of Atonement, as it does to appreciate the whole spirit of our God-given faith.

Yours obediently, Oswald John Simon.

36, Tavistock Square, October 23rd, 1885.

KOL NIDRE.

TO THE EDITOR OF THE "JEWISH CHRONICLE."

Sir,—M. Alexandre Weill, in his letter which appeared in your esteemed paper of the 16th inst., ascribes, without quoting any authority, the origin of the Kol Nidré to the epoch when Jews were forced to embrace Christianity and remained Jews in secret. However ingenious this supposition may at first sight appear, it cannot but be erroneous, since we find such Rabbis as רבינו תם and רבינו ניסים, who lived a long time before that dreadful epoch, and discussed the formula of the Kol Nidré. While the Talmud (Nedarim 20b) distinctly says that all vows yielded to violence are of no binding value; even those oaths which are made voluntarily to transgress God's commands are null and void (Schebouot 27a), so that there could be no necessity for instituting a formula to annul the oaths uttered by Jews against their will and their religion.

According to the Rabbis above mentioned, the custom of the Kol Nidré is to be traced up to that passage of the Talmud (Nedarim 23b), which, in accordance with the authorised commentaries, may be translated as follows: He who wishes to commit no sin in involuntarily breaking inconsiderate vows made unto himself, must declare, at the beginning of the year, that if ever such vows should escape his lips during the year they should be considered as null and void. Hence we may conclude that the German form is the right one; all the vows, &c., which "we have

vowed from this Day of Atonement until the next Day of Atonement" shall be decmed absolved, &c.

In one of your last Leaders you have very ably assigned the reason why the Kol Nidre was adopted in our liturgy just on the Eve of Yom Kippur, so that there remains nothing more for me to say about it.

Yours obediently. J. Lipschitz.

17, Rue Béranger, Paris. Oct. 25th, 1885.

TO THE EDITOR OF THE "JEWISH CHRONICLE."

Sir,—We ought to be grateful to Dr. Weill, of Paris, for his comprehensive explanation of the origin of Kol Nidré. His rational solution of the why and wherefore of its introduction in the prayers of Yom Kippur Eve could not have been known or understood generally by those who attach so much solemnity to its recital.

I cannot, however, follow Dr. Weill's views for retaining it in the liturgy—certainly not in this and some other countries in Europe, where the Jews enjoy religious liberty to its fullest extent. Prayers ought to be suited to all times and places, in a style and language of proper form and words. This cannot be said of the Kol Nidré, in which the words and terms used are mostly untranslatable (*vide* the Rev. Dr. De Sola's notes on the Atonement Service).

In your excellent Leader of the 16th inst., on "Prayer and Praying," you remark "that prayers which do not satisfy the spiritual feelings must be abrogated, and no appeal to musty authority or cabbalistic virtues will justify their retention." Opinions held and maintained to the contrary, by the advocates of such compositions as those called *Piyutim*, and other objectionable matter in our liturgy, only emanate from those described by Maimonides as "fools who hear them, and say them." Our greatest and most pious ancient authorities have condemned their use in our prayers in no unmeasured terms. We must have a Prayer-book as it *ought* to be, *not* as it is. A return to that handed down to us by the "Men of the Great Synagogue," on the conservative principle, "that the expression of the lips may be the language of the heart," is all that is required, nothing more.

The necessity for a modification of the Liturgy and Ritual has been long admitted, if it can be shown that it can be done on Talmudical principles—*and it can be shown.* Those in authority are not justified to act on their own wills on important matters; then authority becomes a self-assumed power, which is unjustifiable and a reproach, only calculated to bring discredit on themselves.

Yours obediently, W. J.

29th October, 1885.

THE ALLIANCE SCHOOLS IN THE EAST.

TO THE EDITOR OF THE "JEWISH CHRONICLE."

Sir,—In a recent issue of the *Jewish Chronicle* I find a "Note" relative to the instruction given in the Turkish language at the Eastern Schools of the Alliance Israélite. You mention, *inter alia*, that in these institutions prominence is given to the French language, and that they should follow the example of the Haidar Pasha (Constantinople) School, where the vernacular has the preference over a foreign language.

It is true that French is the medium for instruction in the Alliance Schools; but this language is scarcely the aim, but a means of education, and it was necessary to have recourse thereto because nearly all the teachers at these Schools have been educated in Paris. It is employed especially as a suitable instrument for the teaching of history, geography, the sciences, and in fact of all subjects included in the curriculum of schools in Western Europe. It would be impossible to give this instruction either in the language spoken by Jews, say in Smyrna (viz., Judeo-Spanish, which is a mere jargon, like *Jüdisch-deutsch*) or in Turkish, which is not well adapted for scientific teaching. If the example given in a very few schools were followed, the children would be condemned to move in a very restricted circle, and it would be impossible for them to seek a living abroad.

It is, therefore, necessary to teach through a European language, whatever it may be, and if the Alliance Israélite Universelle had at its command the necessary *personnel*, there would be no inconvenience in having the instruction given in English, German, or in Italian. Last year the Inspector charged with visiting the Alliance Schools in Bulgaria was instructed by the Central Committee to examine on the spot the ways and means for introducing a course of German at the principal schools in that Principality, whilst giving the first place to the language of the country. This fact alone proves that the Alliance seeks every useful and practical means of educating and improving the morals of the younger generation in the East by every means of which it can dispose.

At the same time I can affirm that the Alliance has always attached the utmost importance to the language of the country, which is taught in every one of its schools. If, in some of these establishments the results of such teaching are not sufficiently satisfactory, the cause must be assigned to the dearth of good teachers, and, frequently, to insufficiency of pecuniary resources. The Alliance constantly recommends this important question to the attention of the Head Masters of its schools; it has even advised several communities in Bulgaria to make the vernacular paramount, and not to teach French at all.

Briefly, every day shows us in the most emphatic manner that the Central Committee in Paris understands with admirable good sense the intellectual requirements of Eastern Jewish populations, and that it does its utmost to satisfy those wants. All those who in the East (and I am glad to say they are numerous) look at facts impartially, admit that with the resources and the means at the disposal of the Alliance, it would be impossible to do more or better. This great Society would certainly not exclude improvements of which experience teaches the necessity, or the modifications which circumstances exact; but we must not lose sight of the innumerable difficulties which beset this vast and complicated work. The respective Governments themselves meet with a host of obstacles in their efforts to spread education; how must it be, then, with a Society which owes everything to its happy initiative, and which requires and expects the utmost sympathy from the Jewish public?

Yours obediently, Your Smyrna Correspondent.

Smyrna, 8th October, 1885.

Finsbury Technical College.—To the Editor of the *Jewish Chronicle*.—Sir,—I notice in your issue of the 16th, you mention that Joseph Woolf obtained a prize at the Finsbury Technical College, and that he was the first Jewish lad who had gained a prize at that institution. Without depreciating Joseph Woolf's merit, I wish to point out to you that this is not correct, as I myself was awarded an Exhibition (I think the first) of £30 at that institution, before the present building was occupied, and when the Classes were held in the Cowper Street Schools in 1882. Yours obediently, Oswald Haes, 28, Bassett Road, Notting Hill, W. October 23rd.

Kosher Meat in the Provinces.—To the Editor of the *Jewish Chronicle*.—Sir,—I beg to call your attention to the difference existing in the price charged by the Jewish butchers in this town for kosher meat and that charged by the Christian butchers. The price charged by our Jewish butchers is 11d. per pound, the price charged by the Christian butchers is 7d. per pound for exactly the same quality of beef. Our Ecclesiastical Authorities are anxious for the Jewish community to deal exclusively with Jewish butchers, and to buy kosher food. This can hardly be expected, when the difference is so great in the prices. Numerous Jewish residents deal with Christian butchers, and we can hardly blame them, considering the enormous difference in the prices. The poor especially are treated very badly—or rather they are robbed—by their having to pay such an extravagant price as they are doing. The London butchers are competing with one another, and regulate their prices accordingly; but the provincial towns have one or two butchers only, who can combine with each other and ask what they like, and get it. This is an evil that requires remedying. Your pen will be used in a good cause by calling the attention of the Authorities to this matter. I would suggest, first, that the tax charged for the privilege of selling kosher meat be done away with, and the Porger paid by the community; this would allow the kosher butcher to sell his meat at regular prices. If this matter is not seen to at once the result will be that the majority of Jews will deal with Christian butchers, as a number already do.—Yours obediently, Hard Times. Liverpool, October 26th, 1885.

MR LIONEL L. COHEN ON JEWS AND POLITICS.

On Monday evening last a Public Meeting of the inhabitants of the Borough of St. George's and Wapping, was held in the Vestry Hall, Cable Street, in support of the candidature of Mr. C. T. Ritchie, M.P., Secretary to the Admiralty. There were a large number of Jews present, who gave a most enthusiastic reception to Mr. Ritchie. Mr. A. J. Frost presided. Speaking to a resolution of confidence in Mr. Ritchie and promising him support,

Mr. Lionel L. Cohen said: There are a large number here to whom I am bound, beside the ties of my family in the borough, by the ties of a common creed. You have frequently listened to me speaking on behalf of our creed, and on behalf of that industrial progress in which I have endeavoured to serve you. I hardly wish to single my brethren out especially from the audience and address them personally. In some boroughs you have been asked to forget that you are Englishmen, but to vote for a special candidate because he is of your creed. Now I wish you to give your emphatic denial to this doctrine. We hold to no special party, but are Englishmen above all other considerations, and to those who we consider have given us beneficial measures in the past, we will give our support in the future, irrespective of the creed to which they belong, but looking to them as men in whom we can place confidence. You must have the proud feeling that you are Englishmen; and in common with your fellow-countrymen you have a vote. Those who are not Englishmen have not that privilege, which, by law, is theirs, however, as soon as they become British subjects, and not before. Once having that privilege, your one consideration above all others must be not to give your interest without full consideration of men and measures. I ask you not to support any candidate who is against that ancient institution which is in danger of spoliation at the hands of its enemies—I mean the Established Church. (Cheers). Those of you who attempt to enlist the support of differing creeds in aid of the principle of Disestablishment, do not remember the teachings of history; the lesson which you derive from the history of your own Bible. In the Grand Book which is common to all of us, you will remember that the principle is laid down in Deuteronomy that a monarch when standing before his people, should stand with the Scroll of the Law in his hands, from which we learn that the majesty of secular authority should be intermixed with the authority of Divine Law. I hope it will be long before the people will ignore that lesson. (Cheers.) That doctrine is a principle which should be one of the promptings of all creeds. I beg of you to remember that if you adopt this principle of disestablishment, you are in danger of undermining religious feeling and the religious education of children. You will also add, by the legislation with which we are threatened, to the taxation under which you already groan. (Cheers.) Mr. Cohen continued by a vigorous address on the general policy of the Conservative party, and by warning the audience against the frequent changes of opinion disclosed by the Liberal candidates of the borough.

Mr. Ritchie also delivered an address. On the motion of Mr. C. T. Ritchie M.P., a vote of thanks was passed to the Chairman and to Mr. Cohen for his address.

ELECTION INTELLIGENCE.

Paddington.—On Tuesday evening a large and enthusiastic meeting in support of the candidature of Mr. Lionel L. Cohen, the Conservative candidate for North Paddington, was held at the Westbourne Park Chapel.

Walworth.—Mr. H. T. Arkcoll, Solicitor, the agent for Mr. Henriques, one of the Liberal candidates for the Walworth Division, has received an official intimation from Mr. Chamberlain, M.P., Sir Charles Dilke, M.P., and Mr. John Morley, M.P., the arbitrators appointed between Mr. Partridge and Mr. Henriques by mutual consent, that they have decided that the former ought to withdraw his claim to contest this constituency at the forthcoming election.

St. Georges-in-the-East.—On Tuesday evening a crowded meeting, in support of Sir David Salomons, the accepted Liberal candidate for the Borough, was held in the Vestry Hall, Cable Street. Mr. J. S. Telfer, President of the local Liberal Council, occupied the Chair. After several speeches in support of the candidature of Sir David Salomons, who also delivered an address, a vote of confidence in him was passed almost unanimously.

Tower Hamlets.—A crowded and enthusiastic meeting of the electors of Mile End New Town was held on Tuesday last, at All Saints' Schoolrooms, in support of the candidature of Alderman Lieut.-Col. Cowan, the Conservative candidate, who addressed the meeting. A resolution in support of his candidature was carried unanimously, the proceedings throughout being of a most cordial and hearty character.

Liverpool.—Much indignation has been evoked owing to a speaker at a Liberal meeting styling Baron Henry de Worms "an imported Jew." The anger expressed by correspondents in the local papers has been further intensified by a Jewish writer (Mr. Mordecai Hart) saying "he had no faith in a Tory Jew."

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Holloway's Pills.—Epidemic Diseases.—The alarming increase of English cholera and diarrhœa should be a warning to everyone to subdue at once any irregularity tending towards disease. Holloway's Pills should now be in every household to rectify all impure states of the blood, to remedy weakness, and to overcome impaired general health. Nothing can be simpler than the instructions given for taking this corrective medicine, nothing more efficient than its cleansing powers, nothing more harmless than in its vegetable ingredients. Holloway's is the best physic during the summer season, when decaying fruits and unwholesome vegetables are frequently deranging the bowels, and daily exposing thousands, through their negligence in permitting disordered action to the dangers of diarrhœa, dysentery, and cholera.—[Advt.]

AUSTRALIAN NOTES.

In anticipation of the New Year holidays, several of the Jewish congregations in different parts of the Australian Continent held their annual meetings. At Sydney, the meeting on the 23rd of August was presided over by the Hon. H. E. Cohen. Among other interesting facts which transpired were that the synagogue, which is one of the handsomest buildings in the city, and cost £30,000, is now entirely out of debt, and has a considerable balance at the bank to its credit. Following the example of congregations in the mother country, it is intended to abolish the custom of making offerings during Divine Service. Within recent years such offerings have averaged about £700 per annum. The synagogue choir is a voluntary body. The meeting passed votes of congratulation to Lord Rothschild and Baron Henry de Worms, M.P., and elected the following eight gentlemen as members of the Committee for the ensuing year: Messrs. C. Cantor, G. J. Cohen, L. Cohen, I. L. Isaacs, B. F. Marks, E. Meyer, M. Myers, and H. Solomon. The Sir Moses Montefiore Jewish Home, for the relief of aged and distressed Jews, which was initiated last year by the Board of the Congregation, is now under independent management, and is progressing very satisfactorily.

Both the Melbourne and the East Melbourne Hebrew Congregations held their annual meetings on Sunday, the 30th of August. At the former, Mr. E. L. Zox, M. L. A., occupied the Chair. The report and balance-sheet submitted to the members showed that the receipts for the year had been £2,397 19s., and the expenditure £2,561. The present indebtedness of the congregation is £2,687, being an increase of about £150 on the previous year. The Hebrew School, which costs the congregation about £350 per annum, was attended by 180 pupils. The relations between the metropolitan congregations, which at times have been strained, have never been more cordial than at present. Both in the report and in the speech of the Chairman, sympathetic references were made to the death of Mr. Moses Benjamin, J.P., (brother of Mr. David Benjamin, of Westbourne Terrace, London), who had been associated with the congregation from its earliest infancy. The meeting passed a special vote of thanks to the Rev. Dr. J. Abrahams for the attention he has paid during the past year to the spiritual welfare of the Congregation. Alderman B. Benjamin was unanimously elected President of the Congregation, and Mr. J. A. Cantor was re-elected Treasurer.

At the meeting of the East Melbourne Congregation, where Mr. Isaac Levi presided, an improvement was reported in the financial position both of the synagogue and the Hebrew School. The synagogue receipts were £986 15s., and the expenditure £1,059. The liabilities are £4,519, against which there are assets valued at £11,296. Messrs. A. Waxman and Isaac Levi were unanimously elected President and Treasurer of the Congregation.

The Bourke Street (Melbourne Congregation) Synagogue was re-consecrated on the 30th of August, after having undergone repairs and redecoration. The Rev. Dr. Abrahams, who was the principal officiating Minister, delivered an address, and a special prayer was offered up by his father-in-law, the Rev. A. B. Davis, of Sydney.

The Rev. Dr. Jacobson, late Minister of the Melbourne Hebrew Congregation, is advocating a "Modern Jewish Reform" movement, the chief feature of which would be the introduction of a Sunday service for those who cannot attend the synagogue on Saturday.

THE JEWS IN RUSSIA.

A terrible calamity was averted from the Jewish community at Sasslaw through the presence of mind of two of its members. On the evening of the Day of Atonement, when nearly 3,000 worshippers were assembled in the synagogue, an alarm of fire was raised through the falling of a paraffin lamp. Immediately everybody rushed for the doors, and in the panic serious injury would have resulted to life had not two persons shouted at the top of their voices that there was not the slightest cause for alarm, and that the congregation might leisurely quit the synagogue.

We have already mentioned the issue of a Ministerial Order prohibiting Jewish students at the Universities from holding stipends. In Kieff, however, there exists a fund, specially raised by Jews, to enable poor Jewish students to continue their studies. The Rector of the University, after having examined the statutes respecting this fund, has felt obliged to sanction the admission of Jewish students when they cannot show that they are possessed of the means for their subsistence.

Various other educational measures have been taken to the disadvantage of the Jews. On the ground of an old decree of the Emperor Nicholas, which declares that Christians may be taught by persons of their own creed only, Jewish scholars in the districts of Wilna, Kowno and other governments have been forbidden to give instruction to Christian pupils. Through this measure hundreds of young Jews have had their source of existence cut off. At the Technological School in St. Petersburg, where formerly from 30 to 40 Jewish students were admitted, only 12 have been accepted this year, and at the School of Engineers of the same city, only one Jewish candidate has been received where hitherto 20 to 30 gained admission. Apropos of this educational persecution, a Reuter's telegram from Berlin mentions that according to letters from Warsaw published in St. Petersburg, the Jewish community in the Polish capital is bitterly incensed on account of the closing by the police of nearly all the Jewish schools in the city.

Considerable sensation has been caused by a tragic occurrence in St. Petersburg, resulting from the oppression of the Jews. A young and gifted orphan girl, named Sarah Margolin, belonging to a Jewish family in Bobruisk, was desirous of entering the School for Midwives in the capital. In order to effect her object she underwent an examination which she passed with the utmost success. This, however, availed her nothing, for according to a recent order, no Jewesses can be admitted into educational establishments who do not possess the right of residence in St. Petersburg. With the view of acquiring this right, Sarah Margolin learnt a trade and eventually received the certificate, which conferred the privilege of domicile. But the police refused to recognise the certificate, and ordered her to quit the city. This arbitrary conduct gave the girl so great a shock that she died shortly afterwards in an apoplectic fit.

The new trial at St. Petersburg of Major Maranovitch for the murder of a Jewish girl, Sarah Becker, has resulted in the acquittal of the prisoner. At the first trial the prisoner was found guilty.

On the initiative of the Senate Dr. Wladimir Nathanson, who has for several years been a Knight of the Wladimir Order, has been elevated to the nobility.

On Sunday a lecture on "Air and Lungs" was given at the Birmingham Jewish Working Men's Institute by Mrs. Bracey. Mrs. Saul Samuels presided.—On Sunday next the Rev. A. A. Green will deliver a lecture on "Popular Jewish Superstitions."

THE MASSORAH.

Since the publication by Dr. Ginsburg of the Second Volume of the Massorah, which completes the Text, a number of important MSS. have come to light containing new Masoretic materials. These materials have been carefully worked out by Dr. Ginsburg and printed in a supplementary volume. The volume contains an Arabic Treatise on the variations between Ben Asher and Ben Naphtali in the Pentateuch, specifying in what each variation consists; a list of the variations between Ben Asher and Ben Naphtali extending to all the books of the Hebrew Scriptures, also indicating in what these differences consist; lists of variations from sundry MSS. extending to all the books of the Bible; a different recension of Ben Asher's Massoretic Treatise;—the original Arabic Treatise on the Poetical Accents of the Psalms, Proverbs and Job, ascribed to Ibn Balaam; a Yemen Massorah on the entire Hebrew Bible; the list from the Hillali Codex of the plene and defective mode of writing in the Pentateuch; a list of variations in Codex Jericho; the variations throughout the Bible between Codex Mugah and Codex Hillali; a list of variations in the parallel passages throughout the Bible; another list of variations between Ben Asher and Ben Naphtali; a Massoretic Treatise on the Seven Divine Names throughout the Scriptures; three Massoretic Treatises from the Crimea.

ROUMANIA.

An agent of the "Romana Irridenta" party, which seeks to extend Roumanian civilization and love of humanity beyond the confines of the fatherland, has been arrested at Czernowitz (Bukowina) for carrying out his propaganda in the dominions of the Emperor of Austria, and for delivering public addresses in which he incited the Christians against the Jews. Among his luggage was found a large quantity of inflammatory pamphlets against the Jews.

GERMANY.

The *Israelit* of Mayence devotes a considerable portion of space in one of its recent issues to an obituary notice of Herr Raphael Geis, who died at Rhina (Prussia) on the day before the Day of Atonement. Herr Geis who had attained the age of 85 years, belonged to that class of pious lay leaders of Jewish congregations, who day by day are becoming rarer, and nowhere more so than in Germany. A merchant by calling, he was yet in the truest sense of the word "a servant of the Lord," for his entire life was spent in the fulfilment of the religious obligations enjoined by the Law of Moses and by the Rabbis, and in studying the rich stores of Hebrew literature. His commercial integrity, his peaceful character, and his sympathy with those who suffered from poverty or from illness, made him "the crown of the congregation," of which he was so long a member. The affection in which Herr Geis was held found expression in the memorial sermon delivered in the synagogue by the Provincial Rabbi, Dr. Cahn A. Fulda. The preacher briefly sketched the career of the deceased, giving prominence to the various phases of his character, and warned his hearers against the indifference which is being manifested at the present day with regard to religious observances.

The Municipal Council at Posen has again elected a Jew as its President, in the place of Privy Commercial Councillor Bernhard Jaffe, who had held the post for several years, and whose decease we recently reported. The new President is Herr Orgeler, a lawyer. In the same city another coreligionist, Herr Eduard Kaatz, has for some time filled the office of Chief Burgomaster, and on laying down his functions has been decorated by the Emperor with the Order of the Crown.

Herr Rohr, a wealthy Jew who, as we previously related, has presented the munificent sum of 300,000 marks for the establishment of a Seminary for Teachers at Bojanow, has increased his gift by a further sum of 100,000 marks. He has also presented a house and garden at Bojanow, on the site of which the institution is to be erected.

A Shoemakers' Association was recently formed at Breslau, and among its laws was one stipulating that only Christians might be admitted as members. The Government official, to whom the statutes were submitted for approval, erased the particular clause just cited, as illegal.

Liverpool.—Mr. B. Newgass, a former resident of Liverpool, but who has recently removed to London, has established an endowment in connection with the Liverpool Jewish Board of Guardians, to be called the Sarah Newgass Fund, in memory of his late wife, a lady who took great interest in charitable matters. The Fund consists of a number of bonds, yielding about £10 per annum (which amount is guaranteed by the donor for seven years), half of which is to be devoted to purposes of apprenticeship, and the other half to go to the general funds of the Board. The Board has suitably acknowledged Mr. Newgass's generosity.

"Helping Hand" Pension Society.—A General Meeting of the members of the "Helping Hand" Pension Society for Incurables was held on Monday last, Mr. S. G. Risch, President, in the Chair. Hyman Cole, Philip Nykirk, and Simon Worms were elected six-months' pensioners. Mr. S. G. Risch was re-elected President, Messrs. M. Bosman and M. Van Staveren, Vice-Presidents, and Mr. M. Roos, Treasurer; the Committee, with one or two exceptions, were also re-elected. The balance sheet for the year ending the 30th of September was adopted.

Death of Herr Hoff.—Herr M. Hoff, who has gained universal celebrity through his "Malt Extract," died a fortnight ago at Hamburg, at the age of 61. His remains were interred in the Jewish cemetery.

The Expulsions from Prussia.—Privy Commercial Councillor Simon has had an interview at Königsberg with M. de Giers, the Russian Minister for Foreign Affairs, with regard to the expulsion of Russian Jewish subjects from Prussia. His Excellency promised that every consideration would be shown to such of the exiles as could return to their native country, if they again settled in Russia.

Chili.—There are undoubtedly but few Jews filling professorial chairs at the higher seats of learning in the South American Republic of Chili. A Jew has, however, been appointed Professor of Physiology at the University of Santiago. This gentleman, Dr. Moritz Lévit, has hitherto been a tutor at the German University in Prague.

We are requested to mention that the first meeting of the Session of the Jews' College Literary Society will be held at the College, on Sunday next, when Dr. Friedländer will read a Paper on the Book of Ecclesiastes. Dr. Behrend will preside. The meetings are open to the general public.

At a General Meeting of the Plymouth Congregation, Mr. L. Freedman, of Devonport, was elected President, and Mr. E. Basch, Treasurer. Mr. A. Greenbaum has been elected "Shamus" and Collector.

Messrs. Deebies have been awarded a Gold Medal for their Safety Lamp exhibited at the Inventors Exhibition.

Mr. Matthias Levy will shortly publish "Shorthand Notes," containing collection of cases on the subject with introductory Chapters and ample index.

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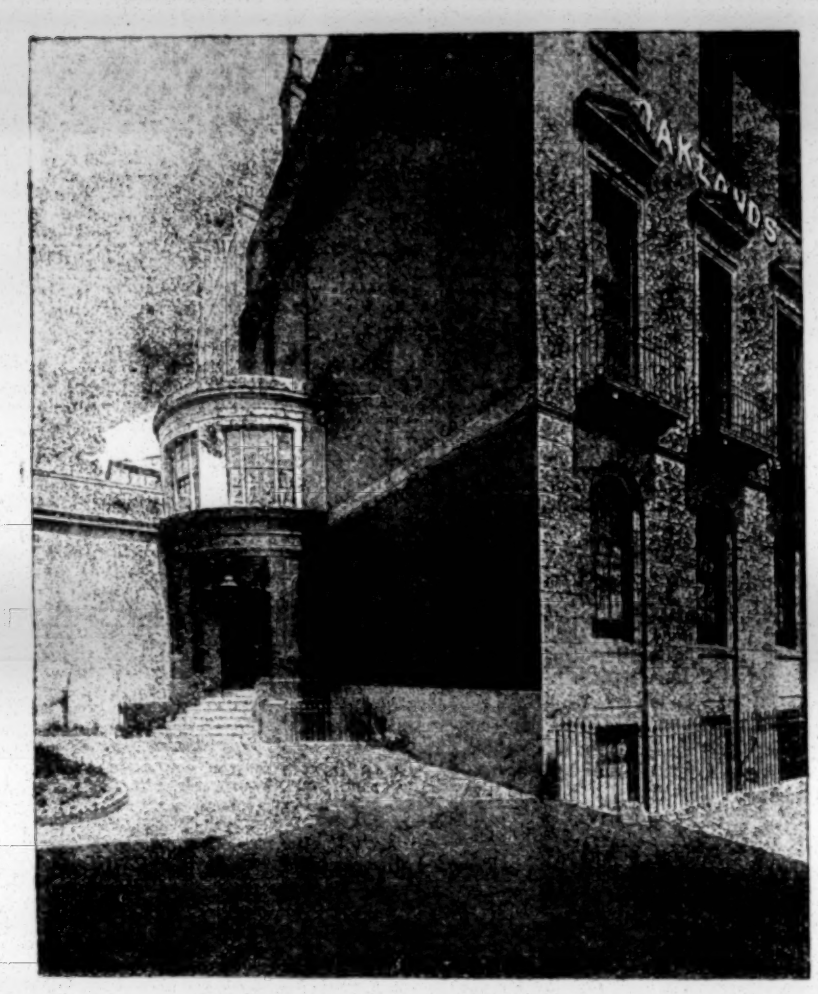

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MEMORABILIA OF MEETINGS FOR THE WEEK.

SUNDAY, NOV. 1.

Anglo-Jewish Association, Monthly Meeting, at 117, Gower Street, W.C., 11.

MONDAY, NOV. 2.

Board of Shechita, Meeting of the Board, at the Vestry Room of the Spanish and Portuguese Synagogue, Bevis Marks, 5.

TUESDAY, NOV. 3.

Jews' Hospital and Orphan Asylum, Meeting of the House Committee at the Institution, Lower Norwood, 2:30.

United Synagogue, Council Meeting, at the Central Synagogue Chambers, 7.

WEDNESDAY, NOV. 4.

Westminster Jews' Free School, Committee Meeting, at the School, Hanway Place, W., 5:15.

Soup Kitchen, General Meeting, at the Offices of the Jewish Board of Guardians, 13, Devonshire Square, 6.

CALENDAR FOR THE WEEK.

Day of Week	Day of Hebrew Month.	Day of Civil Month.			Portion.	Haphtorah
Friday	Heshvan 21	Oct.	30	Sabbath commences 4.	חיי שרה	I. Kings i. 1-31
Saturday	22		31	Sabbath terminates 5·17	Gen. xxiii. 1 to xxv. 18.	
Sunday	23	Nov.	1			
Monday	24		2	תענית שני		
Tuesday	25		3			
Wednesday	26		4			
Thursday	27		5			

Friday next, November 6, Sabbath will commence at 4.

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Rev. W. M. BANKS, Vicar of St. Lukes.

Rev. C. D. RAMSAY.

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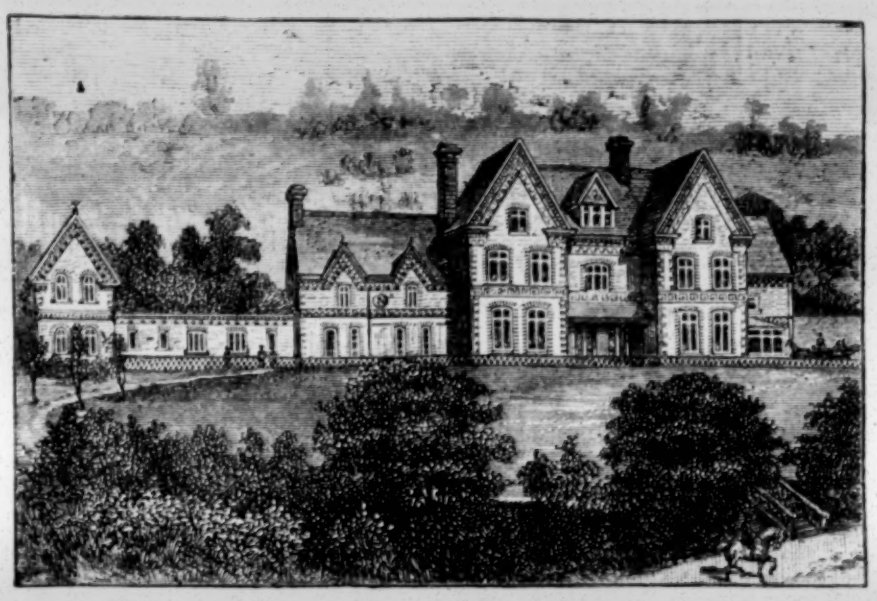

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London: Printed and Published by Asher I. Myers, at the Office, 2, Finsbury Square.—Friday, October 30, 1885.